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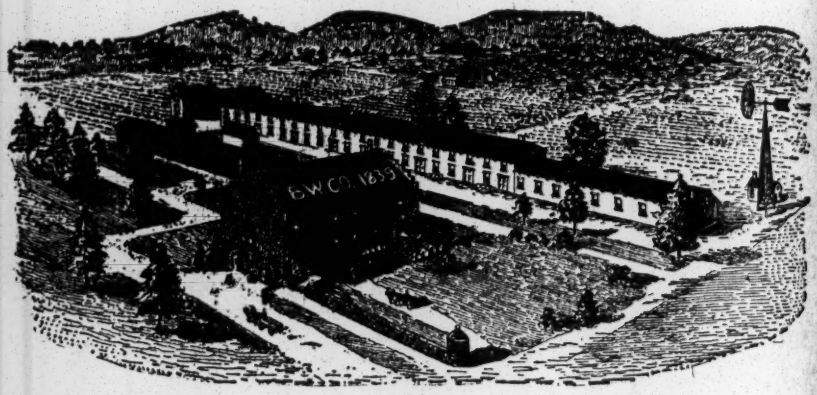

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THE ECCLESIASTICAL REVIEW

VOLUME 109.—SEPTEMBER, 1943.—NO. 3.

GLOBAL ETHICS AND GLOBAL PEACE.

WORLD peace, the greatest natural good that mankind can enjoy, the "fairest of all God's gifts," [1] is a global responsibility. The moral obligation of promoting and organizing the world community so as to ensure its attainment rests ultimately on the human race as a whole, which of itself constitutes the highest society in the natural order. This moral responsibility also falls on each and all of the social groups, nations and states which make up the immediate members of the organic, natural world society. Peace being one and indivisible, and global in character is universal as to its obligation. It rests ultimately on the eternal foundations of truth, justice and charity.[2] Hence it imposes on all a duty, sometimes involving great sacrifices, to promote as a unit the common universal good of the great human family (mankind).

Under the impact of the present world war, with its attendant social and political crises threatening as they do the very existence of world civilization, people realize as never before the urgent need of a new world order which will restore and ensure the peace and wellbeing of mankind. Besides there is growing a conviction, as expressed by the Secretary-General of the League of Nations in the last Annual Report of the League, 1941-42, that the Pope's peace pronouncements, based on a careful study of history and inspired by the loftiest moral and spiritual prin-

[1] Pope Pius XII, First Message to the World, 3 March, 1939.

[2] Easter Message, 1940.

ciples, will have to be considered by those who are called upon to plan the basis of post-war reconstruction and cooperation.

Underlying the present revolutionary world crisis with its inevitable drift towards chaos, four main causes can be discerned.

I. Rejection of belief in God and denial of the Divine Kingship of Christ. Today, for these fundamental truths, we witness the substitution of a deified social or economic group, race, nation or state. As a consequence, the world suffers from acute spiritual pernicious anaemia.

II. Denial and rejection of a universal norm of morality for individual and social life as well as for international relations, coupled with an inevitable disregard for the natural law which has its foundation in God; the Almighty Creator and Father of all men, the supreme and perfect Lawgiver, all-wise and just Supreme Judge of all human conduct.

III. Loss of the natural sense of world-wide solidarity and of the brotherhood of all peoples under a common Father. With the repudiation of religion and morality upon which world unity rests, there inevitably follows " the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the altar of the Cross to His Heavenly Father on behalf of sinful mankind." [3]

IV. Divorce of civil authority from all dependence on God. The wellbeing of nations and the prosperity of the general commonwealth of humanity, which gathers together and embraces within its confines all races, is further undermined by the pernicious error which, claiming for state, nation or social group, the absolute autonomy belonging exclusively to God, " divorces civil authority from every kind of dependence upon the Supreme Being, First Source and Absolute Master of Man and Society, and from every restraint of a Higher Law derived from God as from its First Source." [4]

A totalitarian state thus arising challenges any controlling principle or force outside itself. " National interests," class, racial or economic wellbeing, become the dominant norm from which there is no appeal. The slave state becomes inevitable.

[3] Summi Pontificatus, para. 30.
[4] *Idem.*, para. 47.

Prerequisites for World Peace.

Belief in God the Creator, and in Christ the Eternal Ruler and Redeemer of Mankind.

The unshaken foundation of all moral, social and juridical order is belief in God. Take away this basis and all moral law collapses, and there inevitably ensues the destruction of peoples, families, states, as well as the corroding of all social order and civilization. The deification of race, nation, people or state renders impossible any order other than that of slavery, with the consequent deterioration of all higher social values. The restoration of belief in God, the Creator, Redeemer, and the Supreme Ruler, Eternal Lawgiver, and Sanction of man's personal, social and international conduct is imperative, if the higher values of man are to be preserved and the welfare of the human race assured. On this basic truth rests the unity and solidarity of mankind, for by Him all members of the human race are created and associated as brothers in one great family. This constitutes the cornerstone of the doctrine of Christian solidarity, which proclaims the universal brotherhood of man under the Fatherhood of God. No other way than through the gateway and guidance of the Eternal truths of Christianity can individuals and nations arrive at the possession of that universally desired good of world freedom and peace. For has not Christ Himself proclaimed " I am the way, the truth and the life," and " You shall know the truth and the truth shall make you free." Furthermore, in his Encyclical on The Re-Establishment of Christian Peace, Benedict XV has asserted that " the form and essence of Christian life consists essentially in Charity and the preaching of which is called the Gospel of peace."

On the acceptance of the natural law and Christian morality depends the social order and perfection of mankind.

Neither national or racial interests, social utility, nor might can give stability to the social order. They destroy and enslave higher human values. Such variable standards involve continual social clashes and undermine all world stability. " The new order of the world of national and international life " and of a stable dynamic peace " must rest no longer on the selfish interests of groups and individuals," but rather " on the solid rock of the natural law and Divine Revelation." [5]

[5] *Op. cit.*, para. 75.

The Christian moral code alone can give unity and constancy to pacific international relations. Hence a primary requisite for enduring peace, enunciated by Benedict XV, during World War I, in his permanent peace program, is that " the moral force of right should replace the material force of arms." [6] For as Pius XII pointed out in the midst of the present world conflict, the might of arms can never assure security or peace. The forces that " are capable of assuring the new order of world tranquillity are moral and spiritual." [7] At all times and everywhere " it is indispensable for the existence of harmonious and lasting contacts and fruitful relations that peoples recognize and observe the principles of international natural law which regulate their normal development and activity." [8]

With the application of these principles of international morality to the world community, collective security and the common good will replace collective selfishness in both national and international spheres. The promotion of world peace depends chiefly on the application of justice and charity as the code for national and international as well as personal conduct. While peace is the work of justice, it belongs pre-eminently and by its very nature, " more to charity than to justice." [9] St. Thomas has summed up this traditional Christian doctrine as follows: " Peace is the work of justice, indirectly in so far as justice removes the obstacles to peace, but it is the work of charity directly, since charity of its very nature ensures peace." [10] Pius XI, noting this traditional doctrine enunciated by St. Thomas, states, " Peace itself is really and specifically an act of Charity." [11] Pius XII, on innumerable occasions has confirmed this doctrine. The establishment of peace involves for him " the final triumph of truth, justice and charity." In his first Papal broadcast to the world he appealed to all men to strive for " peace which arises from justice and charity . . . peace which joins nations and peoples through brotherly love so that each race, by a feeling common to all, by friendly alliances strives

[6] Letter to the Leaders of the Warring Nations, 1 August, 1917.

[7] *Op. cit.*, para. 74.

[8] *Op. cit.*, para. 67.

[9] Appeal for Peace, Christmas, 1930.

[10] *Summa Theologica*, II, II, 2. 29, a 3, ad. 3.

[11] *Ubi, Arcano Dei.*

with God's inspiration and aid for the greater happiness of the whole human family." [12]

Social charity must be the supreme law, the very soul of the new world order, for has not Christ Himself given it to mankind. "A new commandment I give unto you, that you love one another as I have loved you." In the reconstruction of the world order, " There is in reality no conflict but rather unity and mutual support between the laws of Christian social morality, and the postulates of genuine humanitarianism grounded on the natural law." [13] The experience of ages has already demonstrated that supernatural truths form the strongest possible bond of union for mankind in the efforts to attain peace, progress and true happiness.

World Society Natural.

The human family constitutes a true natural society.

In reality mankind forms one race in which all the peoples form one varied organic society. The human family in itself constitutes in law and in fact a natural, universal juridical society. It is by " a disposition of the divinely-sanctioned natural order " that " this true organic society is divided into social groups, nations or states." [14] This truth constitutes the cornerstone, the keystone and the capstone of world order. The division of the world society into separate nations, social groups, or states does not break the unity of the " supra-national society ", but rather should strengthen its moral and juridical bonds. Besides it ought thereby to be enriched and embellished " by the sharing of their own peculiar gifts and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood." [15] The natural purpose of this " great commonwealth is directed to the good of all nations and ruled by special laws which protect its unity and promote its prosperity." [16] To secure this common end it is vital that all " the peoples recognize

[12] World Broadcast, March, 1939.
[13] Appeal for Peace, Christmas, 1930.
[14] *Summi Pontificatus*, para. 37.
[15] *Op. cit.*, para. 38.
[16] *Op. cit.*, para. 65.

and observe these principles of international natural law, which regulate their normal development and activity." [17] These higher interests of the great human family, as Pope Pius XII proclaimed in his first broadcast,[18] are " grounded in justice and charity and crowned with peace." In order that the blessing of peace, which is according to St. Augustine, man's " best and most desirable possession," may be assured to mankind, the " religion of Christ must permeate the marrow and arteries of human society." [19]

Recognition of the intrinsic sacredness, and transcendent character of the human person.

Christ alone, through His Incarnation and redeeming Sacrifice has proclaimed the true exalted worth of man. No sound social order or genuine peace can be achieved unless the intrinsic sacredness and worth as well as the natural rights and essential liberties of the human person are properly recognized and afforded adequate protection. It is imperative that recognition be accorded " the basic fact that man as a person possesses rights which he holds from God, and which any collectivity must protect against denial, suppression or neglect." [20]

The principal natural rights and liberties essential to the new world order and peace are: the right to life and bodily integrity; the right to the necessary means of existence; the right to pursue one's ultimate goal in the path marked out by God; the right of association; the right to possess and use property for one's own perfection, and for the well-being of others; the right to marriage and family life in accordance with the constitution and laws determined by the Creator; the right to membership and protection in civil, national and international society.[21] All these fundamental rights, denied and transgressed by the modern totalitarian slave state, must be restored. To enable man to attain his earthly wellbeing and the perfection and the final goal of life, the possession of eternal Life, God has thus endowed the human person. Without due respect for the human person, his

[17] *Op. cit.*, para. 67.

[18] World Broadcast, March 3, 1939.

[19] Sertum Laetitiae.

[20] *Mit Brennender Sorge.*

[21] Pius XI, On Atheistic Communism, para. 27-29; cf. Pius XII, Christmas Message, 1942.

dignity and his essential liberties, economic and political slavery becomes inevitable. Corporal, spiritual and moral freedoms constitute the natural heritage of man without which no social order is possible.

Recognition of the family, the basic cell of all society.

Man is so constituted that the human race is perpetuated and his perfection achieved only through social life. The family constitutes " the primary and essential cell of society " [22] as well as " the cradle of civil society . . . wherein the destinies of states are prepared." [23] Consequently, family life plays a vital role in any sound world order. It conditions all human relations. On its solidarity and perfection depends the welfare of man, to a major degree. Any enduring culture, civilization or social order worthy of the name, must be based on a conception of the family that is stable and well rooted in the fundamental principles of the natural law and of Christian morality. It should never be forgotten that man and the family are by nature anterior to the state. Besides they have been granted by God certain essential priorities over all other societies in the natural order of things.[24] For all other societies ultimately exist for the wellbeing and perfection of the family and the human person. Among the natural societies which play a far-reaching essential role in promoting the perfection of man and the family is the State.

States and International Order and World Peace.

The welfare and peace of mankind springs in a large measure from the wellbeing and tranquillity of nations and states. Their internal order as well as their relations to one another, must be well regulated in harmony with the requirements of the natural law. States, like all societies, exist for the common good of their members. To consider the State as possessing absolute autonomy or as being " something ultimate to which everything else should be subordinated or directed cannot fail to harm the true and lasting prosperity of nations." [25] While " it is the noble prerogative and function of the State to control, aid, and direct the

[22] *Summi Pontificatus*, para. 56.
[23] Leo XIII, Sapientiae Christianae.
[24] *Summi Pontificatus*, para. 56.
[25] *Op. cit.*, para. 55.

private and individual activities of national life that they converge harmoniously towards the common good," yet material prosperity of peoples can in no way be regarded as its ultimate purpose. The common temporal good must be envisaged and determined in the light of the moral law and of " the harmonious development and perfection of man." " Society is designed by the Creator as a means ultimately [26] to the perfection of human persons ". The State exists for man, not man for the State. Now, all nations and states like persons are endowed by nature with certain inherent rights, among which are their basic equality, freedom and integrity. In the Christian world order, social justice demands " recognition of the right to life and independence of all nations, large and small, strong or weak. One nation's will to live must never mean a death sentence for another." [27]

The restoration of the pre-war status of world states should be regarded as the indicated general policy to be pursued. Their independence and integrity must be restored. Where any variation from this general policy may be deemed advisable final judgment should be determined in accordance with the demands of:

(a) Justice, equity and Christian charity
(b) The aspiration of the people immediately concerned
(c) Consideration of the common good, a co-ordination of the particular interests with the general weal of the great human society
(d) Especially should no major nation be permitted territorial gains as the fruits of war. Any claims to necessary change of boundaries to be adjudicated by an independent arbitration tribunal, or through the revivified World Court.

States, like human persons, possess the right to life and certain other equalities, as integrity and independence. This is true whether a person or state is large or small, strong or weak.[28] Respect for the needs and just demands of nations and of peoples as well as of ethnical minorities must be assured by the World Society of Nations.

[26] *Summi Pontificatus*, para. 54, 55.
[27] Christmas Broadcast, 1940.
[28] Christmas Broadcast, 1940.

International order is a political juridical order: its immediate component parts are states, which are so natural and necessary that they cannot be replaced by any other society. Internal solidarity and order within as well as between states, is an essential of world order, and a requisite of real peace. True patriotism and well moderated nationalism each play a vital role in the promotion of national security and welfare as well as of international peace and world progress. The universal common good requires the ordered rational collaboration of all states and peoples forming the world society.

Order and peace cannot flourish in any society without positive organization and government. This is especially true today of the natural society of world peoples which, by Divine decree, being a juridical society, possesses all the inherent powers of government essential to the well-being of mankind. As a real juridical society the international society is obligated to establish such necessary organs and institutions of government, legislative, judicial and executive as to ensure the preservation of order within the world commonwealth and the furtherance of its universal common good. Appropriate and adequate sanctions must be provided as well as the necessary international police force essential to the enforcement of its laws.

Correlation of National and International Society.

The peace of the new world order involves the proper correlation of all national with international relations. As recently stated by Pius XII, " International relations and internal order are intimately related. International equilibrium and harmony depend on the internal equilibrium and development of the individual state in the individual social and intellectual spheres. A firm and steady peace policy towards other nations is in fact impossible without a spirit of peace within the nation itself which inspires trust. It is only then by striving for an integral peace, a peace in both spheres, that people may be freed from the cruel nightmare of war and that the material and psychological causes of further discord and disorder will be diminished and gradually eliminated." [29]

That the proper correlation of the international and national orders may be harmoniously effected, that the true peace and

[29] Christmas Eve Allocation, 1942.

wellbeing of mankind may be assured, adequate recognition must be given to the following basic truths:

(a) States, nations and social groups, while being true autonomous natural societies, are but component organic parts of the natural, divinely ordained World Society.[30]

(b) The common good of mankind, even in the temporal order, is a higher, more perfect and more comprehensive good than that of individual states, nations or social groups, or that of any regional groups of such.

(c) " The state should subordinate its own national end to the more general end of the international community." The natural law requires that all social groups, nations and states be hierarchically co-ordinated with the higher universal supra-national society.[31]

Social justice and social charity obligates every nation and state to cooperate effectively, even to the making of great sacrifices, for the good order, peace and wellbeing of the world commonwealth.

(d) State must have proper regard for the fundamental equality and natural rights of each other. This involves the " recognition of the right to life, and independence of all nations, large or small, strong or weak. The will of one nation to live must never mean the sentence of death passed upon another." For all " other nations, too, have the right to live and to prosper." [32]

(e) All states, nations and peoples are thereby obligated so to order their internal national economy as well as their external relations that the wellbeing of every other state or nation as well as the common good of the international society be not hindered but rather enhanced. Hence any national law, policy or action which interferes with this supreme general good and so injures other peoples or states, or interferes with their essential welfare or with that of humanity is *ipso facto* unjust and deserving of reprobation. True national interests never clash with the higher wellbeing and peace of mankind.

[30] *Summi Pontificatus*, para. 38, 65.

[31] *Op. cit.*, para. 65.

[32] Pius XII, World Broadcast, 24 December, 1939.

(f) Isolation and neutrality as a state policy generally involve collective selfishness and a shirking of national responsibility towards the international community. The policy of the Good Neighbour involves global obligations embracing all peoples and states in their relation to one another, and towards the human race as a whole, including all minority groups within the world society of nations.

Christian social justice and charity imposes on all peoples the obligations of fostering the higher wellbeing of the world society. The public institutions of nations must be such as " to make the whole human society conform to the common good." [33] For " as the citizens and rulers of states are bound to promote and serve their own proximate and restricted wellbeing," so " States as a whole are bound to further the common international good." [34]

This obligation of mutual collective responsibility for one another's good as well as for the well-being of the whole of humanity constitutes an exceedingly important and vital part of their normal duties of social justice and social charity.

Economic Wellbeing Essential to World Peace.

In the plan of divine providence the economic interdependence of the world, a component part of world unity, was meant. to enhance the higher natural unity and welfare of mankind. " One must not forget that the blessings of nature belong in common to the whole human race.[35] If decent living conditions are ever to become the birthright of peoples, a world order must be maintained which will promote rather than retard the production, exchange and consumption of economic goods by all peoples in all regions of the globe.

Social justice demands that an organized world economic order be a basic element of a new world order. In international trade relations " all means should be sedulously employed for the removal of these artificial barriers to economic life which are the effects of distrust and hatred." [36] Here the principles of human

[33] *Quadregesimo Anno.*

[34] Pius XII. As Secretary of State, writing to the Semaine Sociale of France, June, 1933.

[35] Leo XIII, *Rerum Novarum.*

[36] *Atheistic Communism.*

solidarity and the common good must prevail under the guidance of social justice and social charity.

The unity of human society and world peace cannot be built on class warfare, wherein the general requirements of the common good and the dignity of the human person are ignored. For while justice requires that sacred rights of human liberty and dignity be respected and protected " it furthermore demands that " those goods and those riches which God has strewn in the world for the advantage of His children be equitably distributed." [37]

Practical recognition of this natural right must be afforded in the work of the post world war reconstruction. It is undoubtedly at variance with the moral principles of a Christian new world order for any nation or alliance of nations " to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favoured by nature are not permitted access to them." [38] The pre-world war tariff barriers and immigration restrictions constitute an acute violation of the requirements of social justice and social charity in this matter.

Furthermore, as an essential part of a sound social reconstruction program, demanded by social justice and social charity, Pius XI urges that " the various nations in common counsel and endeavour strive to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent upon one another and need one another's help." [39]

Through concerted action, world nations must secure more equitable sharing in the world's natural resources, raw materials and commodities of international trade and render them easily accessible particularly to less favoured nations. This will involve some measure of cooperative international control of essential, key, and primary raw materials. The practical resolution of such problems, as well as of many others, can best be achieved only on a world scale and through the cooperation of such international organizations as the International Labour Office, Bank of International Settlements, the Economic and Financial Committees of the League of Nations and other kin-

[37] Easter Homily, April 9, 1939.
[38] Christmas Broadcast, 1941.
[39] *Quadragesimo Anno*, para. 88.

dred world institutions. By concerted action with the various peoples and nations concerned, it will be possible to share equitably, where needed, the resources of the earth which have been intended by the Creator for all men.

Collective Disarmament of Nations.

Progressive organic disarmament of nations constitutes a vital requirement of world peace. The dictates of right reason and Christian morality impose on the world nations as an essential post-war peace measure, the obligation of undertaking a sweeping reduction or abolition of war armaments. The major requirements of world peace, according to Pius XII, involve the " liberation of all nations from the heavy slavery of armaments and the constant danger that material force instead of serving to protect rights may become the tyrannical violator of rights." [40] In the midst of World War I Pope Benedict XV had urged on the leaders of the warring nations, as a requisite for preventing further wars, "A just agreement between all for the simultaneous and reciprocal diminution of armaments according to rules and guarantees to be established to the extent necessary and sufficient for the maintenance of order in each state." [41] All efforts for world disarmament proved ineffectual. The spirit of excessive national sovereignty proved an insuperable obstacle. The continuance of an " armed peace " policy constitutes a permanent threat to world peace as well as to the economic and social welfare of peoples. The armament race, coupled with lack of mutual confidence and friendship thereby fostered among the world powers, played not an insignificant role in the development of the pre-war world economic depression and of the present global crisis. In his message on the problem of Unemployment and Relief Pius XI pointed out this necessary relation between " armed peace " and the economic crisis under which the world labored. He furthermore urged the disarmament of nations as a condition of economic recovery.

" Since the unbridled race for armaments," the Holy Father noted, " is on the one hand the effect of the rivalry among nations and on the other the cause of the withdrawal of enormous sums from the public wealth, and hence not the smallest of con-

[40] Christmas Peace Message, 1940.

[41] Benedict XV, *Letter to the Leaders of the Warring Nations*, 1, August 1917.

tributors to the current extraordinary crisis, we cannot refrain from renewing on this subject the wise admonitions of our predecessors which thus far have not been heard." [42]

Towards the end of the last century (1894) Leo XIII had warned the world of the necessity of " a marked increase of union among the nations," and of the increased " vying with one another in equipping themselves with military armaments." Thereby he noted " the treasures of States are exhausted by the enormous expenditure, the national resources are frittered away, and private fortunes impaired." [43]

Abolition of the militarized state and the renunciation of the " armed peace " policy are essential to the furtherance of world peace. Progressive organic disarmament of nations is inextricably associated with the existence of an organized society of World States.

Peoples must concentrate their united efforts and resources on the building up of a constructive peace structure rather than one of " armed peace " in which " the menacing multiplication of armies is calculated rather to excite rivalry and suspicion than to repress them," [44] and thereby breed hostilities. Growing armaments are a necessary prelude to world war.

Progressive organic disarmament of nations involves the following: [45]

(a) Universal abolition of national military conscription effected by a mutual general treaty
(b) An agreement whereby each state would maintain only those troops indispensable for preservation of domestic or internal order
(c) The organization of an international military police, air, sea and land forces, functioning under the united jurisdiction of the Society of Nations.
(d) A Mutual Multilateral Agreement by all States renouncing war as an instrument of national policy, coupled with a solemn pledge to refer all international conflicts for resolution to appropriate international tribunals for resolution

[42] *Ubi Arcana Dei*, 23, December, 1922.

[43] Leo XIII, On the Reunion of Christendom, 20 June, 1894.

[44] Leo XIII, Consistorial Address, 11 February, 1889.

[45] Cf. Cardinal Gasparri, in Touchet, *La Paix Pontificale*, p. 42.

on the basis of international law, justice and charity, and the supreme good of the world community

(e) Sovereigns to be deprived of the right to declare war, this right to be reserved to a popular referendum, or at least to Parliaments elected by the people.

International Judicial and Arbitration Systems Essential to World Order.

Adequate international organizations to resolve the contentions of states and to promote effectively international harmony and the well-being of mankind are essential to world peace and an ordered world community.

Such would require as a minimum—

I A system of world judicial and arbitration courts.[46]

(a) An arbitration tribunal empowered to adjudicate international conflicts and apply sanctions necessary and adequate to compel observance of decisions

(b) International courts of equity

(c) Permanent Court of International Justice to which all other major problems of law or fact of world import could be submitted for judicial decision, such court to be vested also with advisory jurisdiction

(d) The establishment of appropriate and effective sanctions which would compel states to submit questions in dispute and to accept the awards of International Court of Arbitration or other courts when once rendered

(e) States should not be permitted to flout arbitration or judicial decisions when " national interests " so indicate. Consequently such international tribunal should be endowed with effective power of " boycotting morally, economically, industrially and financially all countries manifesting a militaristic spirit." [47] In extreme cases the need of applying the additional sanction of using the international police force might be found necessary, but the mere threat would generally prove effective. Other penal sanctions such as fines, temporary suspension of membership of the League of Nations, etc., could be provided for specific cases.

[46] Benedict XV, *Permanent Peace Programme*, 1 August, 1917.

[47] *La Paix Pontificale*, p. 43.

Furthermore, a Christian New World Order requires "The establishment of some international juridical institutions which would serve to guarantee the just and faithful carrying out of terms of treaties, and in case of recognized need, would also have the power to revise and correct treaties." [48]

Organized World Society of States or League of Nations.

Each nation has an individual and collective vital role to play in the promotion of organized peace. This is the common interest and obligation of humanity. Those whose greater resources and power gives them wider influence have graver responsibilities in the world society. The higher international needs and interests, which so largely depend on internal and international order indicate the need of an international society as well as the moral duty of peoples to organize a positive Society of States. But above all is such obligation grounded on the fact of the natural solidarity of mankind and "the duties incumbent on men" from their "unity of origin and common destiny," [49] which imposes on this natural "commonwealth of men" [50] the duty of establishing positive juridical institutions of world-wide scope. A minimum requirement would demand the existence of social and economic, political and juridical organizations. In accordance with the law of human solidarity, states as a whole are bound to further the international common good. This requires that "all states, putting aside mutual suspicion, should unite in one sole league or rather family of nations, both to guarantee their own independence and safeguard order in the civil concert of the peoples." [51]

The League or Society of Nations should be so organized as to perform the main legislative and executive functions of the World Commonwealth. Such organizations as the International Labour Office, the International Transit Commission, the Co-operative Institute of Agriculture, etc., should be subordinated and coordinated with the League of Nations. Such League is not a super-state, but truly a natural society of states collabor-

[48] World Broadcast, 24 December, 1939.
[49] *Summi Pontificatus*, para. 40.
[50] *Summa Theologica*, I, II, 2, 100, A5.
[51] *Pacem Dei*, 23 May, 1920.

ating as a unit in concord to promote world prosperity, progress and peace.

International economics, problems of trade, exchanges, tariffs, emigration and immigration, distribution of essential primary raw materials, etc., all constitute important international issues. Their proper solutions has an essential bearing on the common welfare and peace of world nations. Heretofore, the relegation of moral principles to private life has fomented a fierce struggle for dominance in the economic order, and thereby the unchecked desire for gain has so transformed the whole economic life that it "has become hard, cruel and relentless in a ghastly measure." [52] The modern economic struggle for survival, resulting in a struggle for economic dictatorship in the political field, has generated economic nationalism and international imperialism, which has played a not inconspicuous role in the generating of our present world war.

Social justice and social charity demand in the interest of the common good of humanity that the struggle for economic supremacy be sternly and uncompromisingly checked. To effectively accomplish this, it is essential:

(1) That " the various nations in common counsel and endeavour strive to promote a healthy economic cooperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other and need one another's help." [53]

(2) That freedom of world intercommunication and access to essential raw materials and primary goods of the earth be safeguarded, it is essential that such matters be subjected to effective regulatory control in the interest of the well-being of mankind.

Keeping in mind the law of universal human solidarity and the fundamental moral principle that " the blessings of nature belong in common to the human race " and " the unity of dwelling place (of the human race) the earth, of whose resources all men can by natural right avail themselves to sustain and develop life," [54] the movement of goods and peoples must be facil-

[52] Pius XI, Quadragesimo Anno, p. 29.

[53] Leo XIII, Rerum Novarum.

[54] *Summi Pontificatus*, para. 33.

itated by cooperative action of world states. A Christian New World Order which ensures world peace demands, according to Benedict XV, the removal of "every obstacle" from the channels of communication among peoples." [55] This should be achieved according to mutually formulated rules which will ensure:—

(a) Restoration and extension of the traditional medieval Christian principle of " Harmless Transit ", to include land, air and sea communications
(b) The true freedom and common enjoyment of the seas [56]
(c) Progressive reduction and abolition of national exchange controls, customs barriers, and immigration and emigration restrictions, coupled with an international policy which will foster a wider distribution of peoples' essential goods throughout the world
(d) Freedom of air communication. Organization of international air systems in accordance with general well formulated rules, which will ensure safety, convenience, etc., of world air transport. The major essential airports to be governed by an international commission functioning under the organized World Society
(e) In all such questions the fundamental principle " that the goods created by God for all men should in the same way reach all, justice guiding and charity helping " [57] must play a determinative role.

A realistic consciousness of the solidarity of mankind for weal or for misfortune coupled with the practical acknowledgment of the brotherhood of all men in Christ should inspire nations and peoples to generous mutual collaboration for the wellbeing of all. Thereby, on the imperishable dynamic realities of truth, justice, charity and the common good, will be assured a stable and enduring world peace.

Belief in God and in a universal moral law can alone inspire that vital unity of minds, hearts and common constructive efforts essential to promote the tranquility of order in all spheres of human activity necessary for permanent world peace.

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[55] Benedict XV, Letter to Heads of the Belligerent Nations.
[56] *Op. cit.*
[57] *Sertum Laetitiae.*

NERVOUS MENTAL DISEASES.

THE first thought which comes to the lay mind when mental diseases are mentioned is the picture of the hallucinated man who thought he was Napoleon. Few laymen can differentiate between the psychotic and the psychoneurotic patient. But for the priest such knowledge may save him embarrassment and add to his usefulness as a pastor. In the case of the psychotic individual the mental mechanisms are completely upset whereas in the psychoneurotic, they have merely been deviated from their normal channels. This distinction is extremely important because the psychotic individual usually requires institutional care whereas the psychoneurotic, sometimes called neurotic, may frequently be relieved of his troubles by proper psychotherapy. The latter term is also a frequent source of misunderstanding. It is usually associated in the layman's mind with Freudian psychoanalysis. The two terms are far from synonymous. Psychoanalysis forms only one very small portion of the armamentarium of the psychotherapist. Psychotherapy is the sum total of all measures employed in the treatment of the nervous patient and may include such diverse procedures as change of work, drugs, or stamp-collecting. These procedures will be discussed at greater length in subsequent paragraphs. Psychological analysis, on the other hand, is a term with which we should become familiar because it forms the basis of all psychotherapy. Such analysis is a common everyday practice whereby we form our judgments regarding men in public affairs, our superiors or friends. In the case of the mental patient such analysis must be more thorough and complete.

No explanation is needed for the presentation of the subject matter of this article to the clergy. Their daily contacts with these individuals in parish work and especially in the confessional make such knowledge imperative. Psychotherapy is part of the daily routine of the pastor as he sees the anxious, the poor, and the sick and offers them reassurance. In the confessional he practices psychological analysis when he evaluates moral responsibility. It is only when such analysis and therapy are

placed on a more formal footing that some question may arise as to the propriety of the pastoral psychotherapist. There is no question that the psychotic patient is definitely a problem for the psychiatrist. In the other groups, however, which we will discuss, there is usually a place for both the priest and the physician. Because of the very nature of their difficulties many of these patients first find their way to the priest. When they do so it is essential that the priest recognize the nature of their problem as otherwise great harm may result. If the problem is one which should be handled by a physician the priest must recognize this fact. He may, because of his influence with the individual and his family, be of great help to the doctor, and through his continued cooperation enable the doctor to secure better results. Doctors usually recognize this fact and are desirous of cooperating with the priest. Many persons are saved the expense of medical care by the skill of an understanding priest.

The doctor's experience, however, makes him wonder whether the pastoral treatment is always administered properly. Frequently the damaged article of pastoral psychotherapy ends up in the office of the physician, whereas the more frequent good result is saved this expense. I do not intend to minimize the harm done, I merely wish to point out that the understanding priest may do much good in this field.

Naturally all priests are not suited for this work, neither are all doctors. For those adapted to work in this field there is much to be done and much satisfaction to be gained. There are also many heartaches. The reward is very great for those who succeed when they see their maladjusted patients walking again in peace and tranquility. At times the greatest problem for the doctor is to find a priest of sufficient understanding to whom he may send patients for advice. Some priests think that the doctor is interfering with their work when he makes suggestions. The tendency of many priests to " bawl out " penitents renders it very difficult for the doctor to choose a confessor for the patient who says " I will never go into church again if he jumps all over me!" I have now under my care a young woman who has not been to church for a year and a half for such a reason. I am not discussing here the normal person, he can take his chance and come through without difficulty. I am speaking

only of the psychoneurotic patient whose method of thinking is not normal.

The purpose of this paper is not to attempt a complete discussion of nervous mental diseases. I intend only to orient the lay worker in the field of these disorders so that he can be aware of the general medical problems involved in the diagnosis and treatment of nervous patients. For those who are interested the field is fertile and yields a rich harvest of salvaged lives.

Recognition of Functional Mental Disease.

The quick recognition of the psychoneurotic character of a patient's symptoms may be of the utmost importance to both priest and doctor. No hard and fast rule can be laid down. Familiarity with the conditions leads the experienced practitioner to a quick diagnosis which will seldom be in error. Less experienced individuals should avoid " snap diagnoses " because they may be wrong and great harm result. There are certain symptoms and signs which suggest mental disease and should prompt the confessor to seek experienced help. The wrong attitude toward a compulsive or depressed patient may drive him away or even to suicide. The hysteric quickly takes advantage of any sympathy he can arouse, and is probably best treated with great firmness and perhaps with some brusqueness. The same treatment of an obsessed patient would prove positively harmful.

The recognition of a psychotic state is usually easy. The exact type is not important. The behavior peculiarities of the schizophrenic, the persecution complex of the paranoid, the over-boisterousness of the manic or the gloomy seclusion of the depressive are apparent even to the inexperienced.

The functional mental disturbances are less easy to diagnose, and, although many are easily recognized, others, especially the psychosomatic disorders, may require prolonged investigation before organic disease can be ruled out.

For the confessor the important states to recognize are naturally the compulsive-obsessive states and hysteria. I should like to re-emphasize the importance of their recognition. Great psychic harm can result if these people are treated as a normal person would be. Their recognition is greatly facilitated if the patient is allowed to speak freely and uninterruptedly. Most mistakes will be avoided if ample time is allowed for the com-

pletion of the story. If such time is not available, do not feel that an immediate judgment must be given. Have the patient come back when more time is available.. If you do not have time yourself to investigate the condition, refer the patient to someone else who has both the time and the inclination. It may be frequently necessary, before a final opinion can be given, to investigate the background of the story and even to question members of the family or others concerned.

Certain symptoms are helpful in diagnosing these states. The compulsive patient is usually poorly dressed, submissive, sorrowful, and persistent. He has analyzed the situation to his own satisfaction even " to the consequences of the consequences." The other compulsive states are less likely to come to the attention of the confessor. The hysteric, on the other hand, is usually fashionably clothed, egotistic, boastful, and confidential. She is full of stories of narrow escapes from either sin or disease. She sits close to the confessor and in low confidential tones discusses her sex life, which she is sure is the source of her trouble. I use the female pronoun advisedly, since the hysteric is most frequently a woman. Abuse of a compulsive patient makes him more submissive and dejected, the hysteric gets angry and the normal individual usually reacts by getting sullen.

The inferior type of personality may be recognized at first sight, but greater familiarity may be necessary before it can be completely identified. This is especially true inasmuch as individuals so affected are likely to have a superiority complex which may temporarily mask their true nature.

There are certain symptoms which, while not conclusive evidence of mental disease, suggest the need for further investigation. Much attention has been devoted to the recognition of mental aberration by the medical boards of the Selective Service. Such recognition is essential because individuals so affected are a source of trouble and much unnecessary hospitalization when they are subjected to the rigors and discipline of military life. Before this difficulty was clearly recognized, during the early days of the 1917 draft, many of these men were inducted into the army. The difficulties resulting may be clearly visualized from the following telegram sent by General Pershing from France in July, 1918.

" Prevalence of mental disorders in replacement troops recently received suggests urgent importance of intensive efforts

to eliminate mentally unfit from organization's new draft prior to departure from the United States."

The following list is taken verbatim from "Medical Circular No. 1 Revised—1941" issued by Selective Service Headquarters for the guidance of examining board physicians. These physicians are advised to refer for further examination selectees who manifest the following deviations:

Instability, seclusiveness, sullenness, sluggishness, discontent, lonesomeness, depression, shyness, suspicion, over-boisterousness, timidity, sleeplessness, lack of initiative, lack of ambition, personal uncleanliness, stupidity, dullness, resentfulness to discipline, nocturnal incontinence, sleep walking, recognized queerness, suicidal tendencies (bona-fide or not), homosexual proclivities.

Functional Diseases of the Nervous System.

CLASSIFICATION.

1—*Feeblemindedness*
- A—Idiocy
- B—Imbecility
- C—Moronism

2—*The psychoneuroses*
- A—Anxiety states
- B—Nervous exhaustion (Neurasthenia)
- C—Psychosomatic disorders
- D—Obsessive-compulsive states
- E—Hysteria
- F—Hypochrondriasis
- G—Psychopathic personality

3—*The psychoses*
- A—Morbid depression
- B—Manic excitement
- C—Manic-depressive psychosis
- D—Paranoid states
- E—Schizophrenia

Feeblemindedness.

In children any degree of mental development below their chronological age indicates defective mentality. In adults a mental age of sixteen is regarded as normal. The psychological classification of mental defect is based on standardized tests of

attention, understanding, performance, memory, planning, association, and so forth. In the intelligence tests standardized by Professor Seman of Stanford University there are six questions for each year of age, graded in difficulty, each year being adjusted to the normal development of that period. To find the mental age by this method, the highest year is taken in which the individual can answer all the questions or perform the various tasks. This is spoken of as the Basal Year. To the basal year are added any questions answered in the higher years, each being given two months credit, for example, if a child should answer all the questions up to and including the fifth year (Basal Year), four questions from the sixth year, two from the seventh year and two from the eighth year, this would give him a mental age of five plus eight months for the sixth year, four months for the seventh year and four months for the eighth year, or a total of five years plus sixteen months or six years and four months.

For greater simplicity and easier grading of mentality the intelligence is usually expressed as a quotient, better known as the I. Q.

$$\text{I. Q.} = \frac{\textit{Mental age (in terms of months)}}{\textit{Chronological age (in terms of months)}}$$

The standard intelligence quotients are

Idiot	0 to 20
Imbecile	20 to 50
Moron	50 to 70
Borderline	70 to 80
Low Normal	80 to 90
Normal	90 to 105

From these figures we may deduce the following definitions for adults: *Idiot*: one whose mental age is less than three years. *Imbecile*: one whose mental age is between four and seven years. *Moron*: an individual whose mental age is between seven and twelve years.

The above information may be summarized as follows:

Idiot	*Mental Age*	*Intelligence Quotient*
1 — Low grade	1 year	0 to 20
2 — Medium grade	2 years	0 to 20
3 — High grade	3 years	0 to 20

Imbecile		
1 — Low grade	4 years	20 to 50
2 — Medium grade	5 years	20 to 50
3 — High grade	6 years	20 to 50
Moron		
1 — Low grade	7- 8 years	50 to 70
2 — Medium grade	9-10 years	50 to 70
3 — High grade	11-12 years	50 to 70

Feeblemindedness may arise from (1) hereditary defects, (2) intrauterine defective development, and (3) early postnatal trauma or disease. The part played by heredity in mental defect is difficult to determine. As pointed out elsewhere in this article, according to modern opinion not more than 30% is transmitted hereditarily. When more than one case occurs in the same family the possibility of hereditary transmission is greatly increased. Of the more common types of feeblemindedness that associated with microcephalus, macrocephalus, hydrocephalus, and mongolism are due to intrauterine failure of development. Traumatic, meningitic, paralytic, choreic, epileptic and endocrine types such as cretinism are probably due to postnatal influences.

Anxiety States

In this condition there exists a state of mind characterized by an abnormal degree of fearful anticipation of things or events which are merely remotely probable. The cause of this state of mind may not be immediately apparent. In many persons there seems to be an innate tendency to cross bridges before coming to them. In many, disappointment or fear may be the precipitating factor. In others, a feeling of great loss or inability to cope with a situation may bring on an attack. In certain predisposed individuals the condition once initiated may continue after the cause has been removed or even forgotten. They transfer their original fear to a conviction that the attacks are due to heart disease or some other somatic disorder. In connection with anxiety states it should be emphasized that fear is a much more potent factor in the pathogenesis of mental disorders than is sex.

Quite naturally the symptoms in this mental state, as in all others, which we will discuss, vary according to the severity of

the condition. In general, it may be said that the outward manifestations of the anxiety states are the physical accompaniments of fear. The symptoms that one experiences a few minutes after he has " almost " had an automobile accident are those which the anxiety patient feels more or less constantly. Most typically he complains of a " sinking sensation " in the pit of his stomach, palpitation (consciousness of the heart's action), weakness in arms or legs, tremor and perspiration. These symptoms usually occur in attacks which the patient often calls " heart attacks " because of the associated palpitation and shortness of breath. At times it may be difficult to distinguish between these anxiety attacks and certain heart conditions, but as the patient is studied the nature of the attacks soon becomes apparent. These patients are frequently of the so-called worrisome type who are always anticipating some great disaster or horrible tragedy. On the other hand more stable and less emotional types of individuals are likely to suffer from anxiety attacks during or following emotional crises such as the death of a loved one or great financial loss. Once the nature of these attacks is explained to patients of this type they recover fairly promptly. " War nerves " are largely an anxiety state.

Less frequent symptoms of an anxiety state are: 1—Dry mouth and lips; 2—Frequent loose, urgent stools; 3—Frequency of urination; 4—Increased pulse rate; 5—Facial expression of fear; 6—Elevated blood pressure.

Nervous Exhaustion.

(neurasthenia.)

In this condition there is a state of mind characterized by a subjective sensation of physical exhaustion and a feeling of inability to carry on. Neurasthenia most frequently results from overwork, particularly when the work is done under pressure or accompanied by anxiety. Hard work carried on over a long period of time without sufficient rest is often an etiological factor. Some people bear responsibility poorly and nervous exhaustion frequently results in these predisposed individuals.

This is the condition which is usually meant when the patient says that he has had a " nervous breakdown." It is helpful in seeing these patients to think of neurasthenia as being due to two major types of reactions, the first, and less serious, may result

from boredom, so that when the patient says that he is tired he may merely mean that he is tired of his ordinary routine. The second, and more serious, is the constitutional type in which the individual has broken down because of his inability to stand the pressure of his activities. Such breakdowns are always indicative of overwork. The only question to be considered is whether the individual failed under pressure which should ordinarily be borne. Certain personality types fail very quickly when placed under undue strain. Many such breakdowns may be avoided by careful observation and selection of more stable personality types for responsible positions and frequent vacations or change of work for neurasthenic persons.

The common symptoms are: a feeling of physical exhaustion; a sensation of a tight band being drawn around the head; a sensation of pressure at the base of the skull; easy fatigability; poor memory and a confused state of mind; insomnia; grouchiness; sexual irritability—even to erection and emission.

The appearance and persistence of any of these symptoms should be regarded as a warning of overwork and a signal for more recreation. Very frequently a change of activity is more helpful than a rest. In many of these cases there is such a complete upsetting of the sex mechanism that moral culpability is greatly decreased.

Psychosomatic Disorders.

In this group are included a large number of diversified conditions which have in common the fact that the somatic (organ) complaints are based on some psychic upset. A better understanding of how these conditions come about is obtained if the sympathetic nervous system is understood. In a general way it may be stated that there are two parts to the nervous system. (1) The central nervous system which controls our voluntary actions, and (2) the autonomic nervous system which controls the automatic functions of the body. The central nervous system is the better known of the two and is composed of the brain and spinal cord from which nerves go out all over the body to control voluntary motions. The sympathetic nervous system, which is not so well known, is composed of a series of ganglia (nerve centers) which lie on either side of the spine from the neck all the way down to the sacrum. From these ganglia nerve

fibers go to and from the various " automatic " organs such as the thyroid, the salivary glands, the intestines, the heart, and so forth, and supply them with the nervous impulses necessary for their function. These ganglia are connected to the central nervous system by two series of fibers, one set of which carries the impulses from the ganglia to the central nervous system and another which carries impulses from the central nervous system to the ganglia. In this way we may be aware of the functioning of various organs, although we usually are not. Under ordinary circumstances we should have no awareness of the automatic functioning of the body. Any such consciousness indicates a certain degree of abnormality. In the understanding of the development of these psychosomatic disorders it is always helpful to think of the nervous system as an electrical hook-up and when an impulse of unusual strength e. g., anxiety or fear, arises in one part of the system it may be able, by its very potential, to flow through pathways which it would not ordinarily reach and thus produce reactions in unaccustomed places. For each individual so affected there seems to be a particular pathway through which the impulse flows, so that, in one, the heart may be affected (cardiac neurosis), in another the stomach, (gastric neurosis) and in another the urinary apparatus. Many such conditions we recognize in our everyday work; e. g., the medical student who has diarrhea before examinations, the child who vomits when she is frightened, the woman who gets hives when her children are out late.

For some individuals, such attacks may be only an occasional occurrence, for others they may be more or less continuous. In all, however, the appearance coincides with a period of stress. These patients present a serious diagnostic problem to the physician because it may be very difficult in certain cases to distinguish such functional disturbances from organic disease. It may be only after prolonged study that such a differential diagnosis can be made. One mistake which should be carefully guarded against is to fail to look for organic disease in an obviously neurotic patient. No matter how neurotic an individual may be, he may still have organic disease. These patients are frequently those who travel from one doctor to another because they feel that the former medical advisor did not understand the case. This problem is enhanced by the fact that many physicians tell

these patients that their ills are " imaginary." This is obviously not a true statement of the case. The complaints from which they seek relief are real enough, the organs are actually disordered, they have the pain and discomfort of which they complain. It is the cause which must be sought and removed. Treatment of the symptoms is of little avail. If the production of the symptoms is thought of as the result of an overflow of impulses from the central to the sympathetic nervous system as outlined above, no one will make the mistake of calling these disorders imaginary.

The most common psychosomatic upsets occur in the form of headaches, gastro-intestinal disturbances and impotence. It is unusual for an individual to be affected in more than one region at a time, although he may in successive upsets be disturbed in different spheres. There is no particular point in discussing the symptoms in each type of disturbance except to say that usually they are the results of overaction in one of the viscera; e. g., vomiting is usually the result of overaction of the pyloric sphincter at the lower end of the stomach, abdominal cramps are usually the result of excessive intestinal peristalsis, heartburn is due to excessive production of hydrochloric acid in the stomach. The condition is usually designated according to the organ affected and is referred to as a gastric neurosis, a cardiac neurosis, and so forth.

Less known conditions which should probably be included, in most instances at least, in a discussion of psychosomatic disorders are: Hives, Asthma, Gastric and duodenal ulcers, Spastic constipation, some forms of diarrhea, Mucous colitis, Psychic impotence, Urinary urgency and frequency, Incontinence of semen, Paroxysmal tachycardia, Essential hypertension. It should be mentioned that gastric and duodenal ulceration are definite organic diseases when fully developed. It is only in their pathogenesis that the neurotic disposition plays a part.

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[The second and concluding part of this article will appear in the October issue.]

PENNIES COLLECTIONS AND OTHER FREE-WILL OFFERINGS IN THE CODE OF CANON LAW.

THE purpose of this treatise is perspicuous. It has for its object to present to the reader, from a canonical standpoint, in accord with our American ecclesiastical law, as outlined in the Second [1] and Third [2] Plenary Council of Baltimore, the canonical status of the pennies collections and all free-will offerings given by the faithful in the church, and by all other donors of whatever Creed they may be, for the benefit of the church, precisely as still practiced in the United States.

The author in writing this dissertation had a twofold study in mind. First, to trace the development of our parochial church support system from its origin down to the promulgation of the Code of Canon Law; [3] secondly, to offer an interpretation of the continuance of this unique church support still in vogue in the United States, as being in full accord with the Code of Canon Law. The American way of church support is virtually incorporated in the fundamental Canons dealing with temporalities and church support, the above mentioned Canons forming the frame work in this matter.

The author does not intend to go into a lengthy historical discussion on the origin, progress and development of ecclesiastical benefices as such. These were inaugurated by Constantine the Great,[4] who erected the magnificent and still existent basilicas in Rome [5] and endowed them with benefices and revenues for

[1] *Concilii Plenarii Baltimorensis II.,... Decreta, Baltimorae, 1868*, nn. 182-204.—(Hereafter cited as: *Conc. Baltimoren. II*, following the numbers of the paragraphs, not the number of pages).

[2] *Decreta Concilii Plenarii Baltimorensis Tertii, Baltimorae, 1886*, nn. 264-29.—(Hereafter cited as: *Conc. Baltimoren., III*, following the order of numbers of the paragraphs, not the number of pages).

[3] By application of the synthetical order only, exhibiting the *ratio canonica*, without any analysis of details on historical data, except in some instances for clarification's sake.

[4] Cfr. Eusebius Caesariensis, *De vita Constantini Magni; Oratio de laudibus Constantini*, in his *Historia ecclesiastica*, lib. 10, MPG., vol. xx.

[5] Cfr. *Jus Pontificium*, VI, pp. 17-22, by F. D'Ambrosio, O.M.Conv.

the sustenance of the clergy.[6] Nor is it his intention to take for background the many details about the canonical benefices as they still exist in some European countries and the Latin Americas.[7] These are to be administered according to the norms of the canons which deal with eclesiastical benefices, *iuspatronatus,* etc.[8] This article is rather interested in the American system, where Catholic people in a free country, independent of civil laws, and without any interference by the civil government with their religious belief,[9] due to the separation between the Church and the State,[10] erect with their own funds their own parish churches. Coming for divine worship to their often tiny and humble edifices, they imitate the poor widow in the Gospel,[11] and from a generous heart, with pious intention and religious motive put into the collection-box their mite in the form of a Sunday or commonly called pennies collection.

Pennies collections and all other free-will offerings, so cheerfully given by our first Catholic settlers [12] and so laboriously

[6] Cfr. *The Roman Breviary,* feast of St. Sylvester, Pope, 31 December: "Itaque auctore Silvestro, pius imperator quam christifidelibus publice templa exstruendi tribuerat facultatem, eam exemplo suo confirmavit. Multas enim erexit Basilicas, scilicet Lateranensem ... Vaticam ... Ostiensem sancto Paulo, sancto Laurentio in Agro Verano, sanctae Cruci in Atrio Sessoriano, sancto Petro et Marcellino ac Sanctae Agneti in viis Lavicana et Nomentana, et alias: quas ... *muneribus praediisque attributis magnificentissime locupletavit*". Italics inserted.

[7] There are already several dissertations published by the Catholic University of America dealing with American church support from various aspects in relation to canonical benefices in the Code.

[8] Canons 149 to 1528.—In the Pre-Code era according to the Corpus Juris Canonici, the canonical concept of a church with pastoral care (*cura animarum*) was always an ecclesiastical benefice "quatenus ius quoddam ad sustentationem sive reditus propter officium ecclesiasticum" according to the well known adage in school: "*beneficium propter officium*". Cfr. c. 10, X, *de vita et honestate clericorum,* III, 1; c. 15, *de rescriptis,* I, 3 in VI°; Conc. Trident., sess. XXI, de ref., c. 3.

[9] Zollmann, Carl, *American Civil Church Law,* New York, 1917, p. 10: "The American citizen, in his dual capacity as a citizen of the United States and of the state in which he lives, is protected in his religious liberty by the constitution of the United States and by the Constitution of the state of his residence".

[10] Zollmann, *op. cit.,* p. 198: "... in America, where there is no established church, and where church and state are separated by Federal as well as the state constitutions. Under these constitutions church relationship has become entirely a matter of individual choice. The state neither establishes, subsidizes nor supports any religion ...".—*Conc. Baltimoren.* II, n. 199: "Quum in Statibus hisce Foederatis civibus omnibus et incolis integrum est, iuxta religionis suae praecepta libere et impune sese gerere, idque leges civiles agnoscant ac praedicent ...".

[11] Luke, 21, 2-4.

[12] In many instances, the first settlers did not have even pennies, but gave merchandise instead. An example of such bargaining occurred in St. Louis, which at that time (1806) belonged to the jurisdiction of Bishop Carroll of Baltimore. A

gathered by our pioneer priests, became the strong foundation of a sound, practical, and unique solution of the problem how to erect, maintain and secure the continuous and rapid growing of the various church-units according to our American way of church support. They became a sacred patrimony.

Pennies collections and other free-will offerings, therefore, have a canonical status in our American ecclesiastical law. The pennies small coin collections found place in the synodal statutes of the infant-Church, at the Baltimore Council presided over by Father Carroll, first Prelate of the Catholic hierarchy, who later was the first Bishop.[13] They found a place in the decrees of the Second [14] and Third Plenary Councils of Baltimore,[15] and finally were drafted into the fundamental legislation of the Code of Canon Law concerning the endowment of ecclesiastical benefices, wherein this American church support system also is included: "... certain and free-will offerings of the faithful ..." [16]

I. The Pre-Code Era.[17]

PENNIES COLLECTION, FREE-WILL OFFERINGS AND ALL KINDS OF CONTRIBUTIONS BY THE FAITHFUL AND ALL OTHER DONORS CONSTITUTE A SACRED PATRIMONY BY A CHRISTIAN CHERISHED INHERITANCE IN OUR AMERICAN ECCLESIASTICAL LAW.

This rather lengthy thesis is purposely chosen by the author in order to portray correctly the genesis, development, standardiza-

certain Father Thomas O'Flynn of the Capuchin Order, made the following contract with the congregation in public session November 23, 1806: "We, the citizens of this Parish in our turn oblige ourselves towards the Reverend Father Thomas Flynn to furnish him a sum of 360 piastres in current money, that is to say, in skins of the deer at the rate of 40 sols the pound, or in soft wheat, a piastre per minot (39 litres)"—Cfr. Rothensteiner, *History of the Archdiocese of St. Louis*, St. Louis, 1928, I, 26. Father O'Flynn stated that he represented Father James Maxwell, the Vicar-General of Louisiana.

[13] Cfr. *Catholic Encyclopedia*, II, 228-230, s. v. *Baltimore; Op. cit.* III, 381-384, s. v. *Carroll, John*, first Bishop of the hierarchy of the United States in America.—Father Carroll was first appointed Prefect Apostolic of the United States, November 26, 1784; was made first Bishop of Baltimore, subject to the Roman Congregation of the Propaganda, and consecrated in the chapel of Lulworth Castle, England, August 15, 1790, the consecrator being the Rt. Rev. Charles Walmesley, Senior Vicar Apostolic of England; returned to Baltimore, December 7, 1790.

[14] *Conc. Baltimoren.* II, nn. 182-204: Titulus IV, *De ecclesiis bonisque ecclesiasticis tenendis tutandisque.*"

[15] *Conc. Baltimoren.* III, nn. 264-296: Titulus IX, *De bonis Ecclesiae temporalibus.*"

[16] Canon 1410: "Dotem ... constituunt ... *certae et voluntariae fidelium oblationes* ...". Italics inserted.

[17] The basic arguments in this treatise are taken from the decrees of the Second and Third Plenary Council of Baltimore *in concreto* without any historical details and references to particular regulations.

tion, and the canonical background of our American church-support system.

All terms employed herein are selected in accord with our American ecclesiastical law as now incorporated in the Canons of the Code of Canon Law which deal with church endowment and support, that is: Canons 463, 1410, 1502, 1507.

Why Pennies Collections?

The term " pennies " is taken here in the distributive and collective meaning, and denotes all small-coin collections taken up in church as an offering for church purposes. According to our common expression: " penny ", or in the plural " pennies or pence " has been the colloquial substitute for our copper cents. Pennies denote the number of coins, pence the amount in value. "Any small sum of money ".[18]

Quite often, especially in the old Latin and in ecclesiastical usage, such small offerings were called *obolus* [19] as in the expression: " *obolus S. Petri* " Peter's pence,[20] the annual collection for the Holy Father.

Our American pennies collections have their canonical background in the Mosaic law: " And this shall every one give that passeth the naming,[21] half a sicle [22] according to the standard of the temple. A sicle hath twenty *obols*. Half a sicle shall be offered to the Lord ".[23]

Pennies are also explicitly mentioned in the New Testament in the parable of the labourers in the vineyard,[24] and in the tribute to Caesar,[25] denoting in the English Version of the Bible any small sum of money or an undetermined coin.[26] In this

[18] See Webster's *Encyclopedic Dictionary*, s. v. " *Penny* ".

[19] *Ibid.*, s. v. " Obolus ": from the Greek *obolos*. A small coin of ancient Greece equal to 6.5 cents in U. S. money.

[20] Attwater, Donald, *A Catholic Dictionary*, s. v. *Peter's Pence*: " The name originated in the early Middle Ages for a tax of a penny on every household".

[21] *Naming* stands here for *census* of the tribes of Israel.—Num., 1, 2.

[22] A *sicle* or *shekel* of silver, which was also called a *stater*, according to the standard of the sanctuary, was half an ounce of silver, about half a crown of English money, or 50 cents in U. S. money.

[23] The *obol*, or *gerah* was about 6.5 cents

[24] Matt., 20, 1-13.

[25] Luke, 20, 22-24.

[26] Cf. Pope, Hugh, Rev. O.P., *The Catholic Student's Aids*, vol. I, pp. 290-293.

general sense we also say: " to make an honest penny ", or penniless which is equivalent to moneyless.

Pennies collection was the common expression used by our poor pioneers for all offerings in small coins, mostly pennies, made by the faithful during the holy sacrifice of the Mass and other church services. The people also used to call it the Sunday collection.[27] Today, however, many prefer to call it " Offertory collection " [28] because the parishioners of larger parishes make their contributions in the form of the recently introduced envelopes-system, and are expected to include in these offerings also the pew rent. In rural districts, however, due to the still prevailing pew-rent system, pennies and other small coins collections are still in vogue. In many dioceses pennies collections are still listed in the official Annual Reports to be forwarded to the Chancery Office according to American ecclesiastical law and the Canons of the Code.[29] The general principle according to the old Decretals still prevails: " Whatever is offered to the church in any manner, during Mass or outside of Mass . . . belongs to the Church ".[30] Thus, pennies collections and all other coin offerings of the donors in church and for church purposes still have a canonical *ratio existendi* in the Code by the general phrase of Canon 1410: ". . . certae et voluntariae fidelium oblationes ".

Freewill Offerings.

Offerings (free-will offerings, alms, gifts) according to Ferraris [31] may be considered in a twofold meaning: in a broader sense, and according to its strict and proper definition. The broader meaning denotes all things which are dedicated by the people for the upkeep of the divine cult.[32] In the strict sense, offerings are those things which are given by the faithful from

[27] *Conc. Baltimoren.* II, n. 158: ". . . ne sacerdotes inter concionundum, vel occasione concionis . . . altaris loco . . . *collectis Dominicis* . . . (Italics inserted).

[28] In fact, this term is used in the decrees of Conc. Prov. Westmonaster, II, n. X, 3: " Collectae ad Offertorium factae ".—Cfr. *Collectio Lacensis*, tom. III, col. 980. *Collectiones S. C. de Prop. Fide*, n. 1552 (vol. II, pp. 153-154).

[29] *Conc. Baltimoren.* II, n. 195-196. Canon 1525, § 1.

[30] C. 29, X, *de verborum significatione*, V. 40.

[31] Ferraris, F. Lucii, O.M.Reg. Obs. S.ti Francisci, ***Prompta bibliotheca*** canonica, iuridica etc., vol. V, s. v. *Oblationes.*

[32] Barbosa, lib. III, *Juris Eccles. Univers.*, cap. 23, num. 1.

a religious motive immediately to God for the use of the Church or the clergy.[33]

There are three species of such offerings: *first*, a manual donation (*donatio inter vivos*) made to God and to the Catholic Church;[34] *second*, a legacy left in a testament;[35] *third*, a customary alms or gift, given by the faithful in a church, at an altar, or another place in the church, or outside of a church, in a shrine or before a miraculous picture.[36] This third species is defined in the old Corpus Juris: " By an offering is meant whatever is spontaneously given to the church in any way during the Mass, or outside of Mass, and in the church or outside of it ".[37]

Because an offering is a spontaneous gift, there is nothing imperative *ex praecepto* in canon law to enforce almsgiving, with the exception of four instances, enumerated by St. Thomas:[38] (I) Whenever they are imposed by way of a tax, or pension, or by an explicit contract with the church or her clergy, because every contract is obligatory.[39] (II) Whenever they are left as as a legacy in a last will, made by a vow, or left as a manual gift (*per donationem inter vivos*).[40] The obligation to fulfill a real vow (*votum reale*) and a legacy binds also all inheritors.[41] (III) When the clergy of a church do not have a proper living, the parishioners are obliged by natural law [42] and by a divine command [43] to contribute offerings for the upkeep of the church and the clergy, because as long as the clergy minister to the people spiritual things, the people are obliged to minister unto

[33] C. 10, C. XIII, qu. 2; c. 11, C. 13, q. 2.

[34] C. 21, C. XII, q. 2.

[35] Canon 1513-1515.—C. 11, X, *de testamentis et ult. voluntatibus*, III, 26.

[36] C. 29, X, *de verborum significatione*, V, 40.

[37] *Ibid.*, " Oblationis nomine intelligitur quidquid offertur ecclesiae quocumque modo, in Missa vel extra, et in ecclesia vel extra ".

[38] S. Thoma, *Summa*, 2. 2. q. 86, art. 1.

[39] C. 1, X, *de pactis*, I, 35: " Pacta quantumque nuda, servanda sunt .... Unde aut inita pacta suam obtineant firmitatem, aut conventus, si se non cohibuerit, ecclesiasticam sentiat disciplinam. Dixerunt universi: Pax servetur, pacta custodiantur ".

[40] C. 4, 9-11, C. XII, q. 2; c. 4, C. XVII, q. 4. c. 3, 4, 6, 17, 19, X, *de testamentis et ultimis voluntatibus*, III, 26; c. 3, X, *de successionibus ab intestato*, III, 27.—Cfr. also Canons 1513-1514.

[41] C. 18, X, *de censibus, exactionibus et procurationibus*, III, 39.—Cfr. can. 1310, § 2.

[42] C. 10, X, X, *de vita et honestate clericorum*, III, 1; I Cor., 9, 13: " Qui altari deserviunt, cum altari participant ".

[43] Mat., 10, 10; Luc. 10, 7.

them temporal subsidies for a decent living [44] which is termed in canon law *honesta sustentatio.*[45] (IV) Whenever in a parish or a place a long and a legitimate local custom had been introduced that people of that place at certain times of the year, or on certain holydays or occasions [46] are willing to make offerings.[47] Such a pious, spontaneous and local custom of the faithful once introduced may be made imperative according to the teaching of St. Thomas,[48] Barbosa,[49] Reiffenstuel,[50] and others. There are, however, two requisites necessary for the upkeep of such a local custom: *first,* an uninterrupted interval of at least ten years,[51] and *secondly,* that all the people, or at least a greater majority of them had lived up to this local custom.[52]

Under the headline of free-will offerings come also the various contributions made by the faithful in the form of various subscriptions by a house to house collection,[53] monthly collections for a building fund, school fund, debt fund, etc. Due to the fact that the people make them according to the dictates of their generous heart, and according to their means, the richer often contributing more than the poor, and quite often beyond the expectation of the priests, they are aptly called in our American ecclesiastical language *free-will offerings* or, as the two

[44] C. 6, *de officio Ordinarii,* I, 16, in VI°.

[45] Can. 122.

[46] There is a long established custom in some European shrines, v. g., in Lourdes, France, S. Maria di Pompeja etc., where people willingly deposit various offerings without solicitation.

[47] C. 69, D. I, *de consecratione:* "Omnis christianus procuret ad Missarum sollemnia aliquid Deo offerre, et ducere ad memoriam, quod Deus per Moysen dixit: 'Non apparebis in conspectu meo vacuus'. Et in collectis sanctorum Patrum liquido apparet, quod omnes Christiani offerre aliquid Deo ex usu sanctorum Patrum debent."

[48] S. Thomas, *Summa,* 2. 2. q. 86, art. 1.

[49] Barbosa, lib. III, *Juris Eccles. Univers.,* cap. 23, num. 1; *de officio et potestate parochi,* part. 3, cap. 24.

[50] Reiffenstuel, lib. III, *decret.,* tit. 30, num. 183.

[51] C. 42, X, *de simonia,* V. 3: "... quidam laici laudabilem consuetudinem erga sanctam Ecclesiam, pia devotione fidelium introductam, ex fermento haereticae pravitatis nituntur infringere sub praetextu canonicae pietatis. Qua propter super his pravas exactiones fieri prohibemus, et pias consuetudines praecipimus observari..." An interval of ten years had been advocated by the decretalists in conformity with Roman law: *Inst.,* II, 6.

[52] C. 3, 4, 5, 6, D. XII; c. 8, 9, X, *de consuetudine,* I, 4.—Canon 29.

[53] By the parish-priests or persons authorized by the pastor, and for the support of their own parish needs. Strangers need the permission of the local Ordinary as sanctioned in *Conc. Baltimoren.* III, n. 295

Plenary Councils of Baltimore call them in their decrees, *alms.*[54] Whatever is given by the faithful from a free and religious motive and generous impulse of the heart for church purposes or charities, is called *alms,* and is designated in our American ecclesiastical law by *eleemosyna,*[55] *oblationes,*[56] *collectae,*[57] *stipendia, subsidia, stipes collatitia,*[58] in conformity with the canonical terminology in the old Corpus Juris.[59]

All the various modes and ways of collecting offerings and subscriptions from the people for the support of the church and clergy, inaugurated by Bishop Carroll [60] at the First Synod of Baltimore, 7 November, 1791, and more effectively by his first pastoral letter of 28 May, 1792, in which he stressed the *Offertory Collections,*[61] in the course of time were moulded, according to the then prevailing church support system in England. A careful comparison of the Decrees of the Second [62] and Third Plenary Council of Baltimore [63] with the Decrees of the Second Provincial Council of Westminster [64] proves this. It is also noteworthy that the Constitution *Romanos Pontifices* of Leo XIII, first published for England and Scotland,[65] was later, at

[54] *Conc. Baltimoren.,* III, n. 275.

[55] *Conc. Baltimoren.,* III, n. 95.

[56] *Ibid.,* n. 275.

[57] *Ibid.,* n. 243, 273, 292.

[58] *Conc. Baltimoren.* II, n. 184.

[59] C. 5-7, 14, 18, 20-26, 32, 33, X, *de decimis, primitiis et oblationibus,* III, 30; c. 1, *de decimis, primitiis et oblationibus,* III, 13, in VI°.

[60] Bishop Carroll even before his consecration as the first bishop of the United States was looked upon as a leader of American Catholic missionaries. As early as 27 June, 1783, Father Carroll and five priests met at Whitemarsh, Md., to discuss ways and means to carry on their missionary work and hold their property intact. On June 6, 1784, he has been nominated Superior of the Missions in the thirteen States of North America with power to administer Confirmation. In Febr. 1785, he was nominated Prefect Apostolic.—*Catholic Encyclopedia,* s. v. *Carroll.*

[61] A summary and other historical details on these matters are to be found in: Heston, *The Alienation of Church Property,* pp. 21-30.

[62] *Conc. Baltimoren. II,* nn. 195-204.

[63] *Conc. Baltimoren. III,* n. 264-283.—See n. 276, where we find explicitly quoted: C. *Westmon. II,* d. VIII., n. XIII.

[64] Conc. Provinciale Westmonasteriense II, in: *Collectio Lacensis,* tom. III, col. 980 sqq.; also in: *Collectanea S. C. de Prop. Fide* (Romae, 1907), which deals with the various means of collecting for the support of the missions, identical with the American church support system.

[65] Leo XIII, const. *Romanos Pontifices,* 8 maii 1881, the original text of which is found in: *Collectanea S. C. de Prop. Fide,* n. 1552 (vol. II, pp. 145-155).—See also: *Fontes,* n. 582.

the request of the Fathers of the Third Council of Baltimore, extended to the United States.[66]

Pioneering attempts at precise and official legislation along the lines of temporal administration are found in the Statutes of the First Diocesan Synod of Baltimore. From Bishop Carroll's subsequent First Pastoral Letter, it is clear that the support of the clergy at that time depended largely on the contributions of the faithful,[67] since the number of priests[68] had grown to such a point that income from estates and plantations was no longer sufficient.[69] This necessity of providing more funds for the upkeep of the ever-increasing number of churches and chapels, and for the support of the clergy explains the reason why the First Synod of Baltimore and Bishop Carroll devote so much time to this point. It was a necessary prerequisite for a smooth functioning of the Church's spiritual activity in this new country.[70]

Of special interest is Decree VI of this First Diocesan Synod of Baltimore: " It is decreed, therefore, that in every congregation, two or three persons of approved virtue and respectability be chosen by the Congregation, or appointed by the pastor, to be Churchwardens or guardians; and that the persons so appointed, on Sundays and other festivals, after the reading of the 1st Gospel at Mass, or after the sermon, shall collect the offerings of the faithful ".[71]

In the course of time, various abuses crept in. The trustee-system had to be curtailed, because it had resulted in scandalous interference in church administration.[72] The Second Plenary Council of Baltimore[73] finally drafted specific regulations " that the trustees had no right to divert not even the slightest portion of church goods for their own or some outside uses, except

[66] *Conc. Baltimoren. III*, n. 86 with footnotes.

[67] See footnote 61.

[68] There were only nineteen priests in Maryland in 1785 when Father Carroll became Prefect Apostolic.

[69] *Catholic Encyclop.*, s. v. *Baltimore* (vol. II, p. 229): " The clergy was, in general, self-supporting "...

[70] Heston, *op. c.*, p. 28.

[71] *Ibid.*, p. 29.

[71] Dignan, *A History of the Legal Incorporation of Catholic Church Property in the United States*, pp. 73-93.

[73] *Conc. Baltimoren. II*, n. 183.

with the permission of the bishop, in accordance with the apostolic constitutions on the alienation of church property ".[74]

The Third Plenary Council of Baltimore repeated in a general way the same regulations,[75] and added some additional norms, forbidding certain modes of collecting money even for pious purposes.[76]

Pennies collections, however, and all other free-will offerings of the faithful, contributed for church purposes and other pious and charitable needs continue to make up the bulk of revenues and endowments of our churches in the United States. The Decrees of the Second and Third Plenary Councils of Baltimore, even after the promulgation of the Code of Canon Law, continue to make a sort of *Corpus Juris clausi* for the Catholic Church in the United States.[77]

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[74] *Ibid.*, n. 201 (p. 118, 2°).

[75] *Conc. Baltimoren. III*, n. 264-287.

[76] *Ibid.*, nn. 288-296.

[77] This was also the desire of Archbishop Martin D. Spalding of Baltimore, under whose direction the Council was convoked and held, referred to when he wrote: "... I have thought, also, of making our approaching Council a complete repertory of our canon law, embracing, in systematic order, all our previous enactments in the Baltimore Councils, together with such canons of provincial and diocesan synods as we may wish to make of general application. In a word, of making it a sort of *corpus juris* for the American Church; throwing into an appendix all Roman rescripts and decisions which have reference to our affairs ".—J. L. Spalding, *Life of the Most Rev. M. J. Spalding, D.D.*, pp. 301-302.

[This is the first of a series of three articles. The second will appear in the October issue.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

REFLECTIONS ON THE ACTUAL VALUE OF THE MASS.

The Sacrifice of the Mass will never be justly valued or appreciated until we see its fruits from the heights of heaven. The Mass is a veritable fountain of grace and of spiritual benefits. Every problem on the value of the Mass fades into insignificance when one meditates on the different aspects of this Sacrifice. However, there are concrete theological, canonical, pastoral problems which hinge on the actual value of the Mass as we know it here below. It is the purpose of this paper to review the teachings of the masters on this subject in the hope that clearer and firmer shall be our appreciation of the practice and the discipline of the Church on this matter.

We must ever be mindful that the Sacrifice of the Mass has its essential and fundamental value from its identity with the Sacrifice of Calvary. Substantially, the Mass is the same Sacrifice as was offered on Calvary by Jesus Christ. The High Priest, the Victim, the Oblation are the same in the one and the other. In the Mass it is the Son of God renewing the act of His adorable Will which made the immolation of Calvary possible. More, the immolation of the Cross is actually enacted inasmuch as this is possible at this moment in the history of the world and the life of Christ. Under these aspects the Sacrifice of the Mass is infinitely pleasing and acceptable to Almighty God.[1]

Above we said that the Sacrifice of the Mass and that of Calvary are substantially the same. The Mass can never be the absolute equal of Calvary as an act of worship, of cult. Calvary

[1] Gihr: *The Holy Sacrifice of the Mass;* 135 sq. Migne: *Cursus Completus Theologiae;* XXIII, 796. Billot: *De Sacramentis;* 598-604. Cappello: *De Sacramentis;* I, 449.

was a meritorious and expiatory act on the part of Christ. Not only by desire but by act, Christ died and offered His sacrifice on Calvary. In the Mass there is neither a meritorious act nor an expiatory act since Christ no longer merits. Christ is there renewing the act of His Adorable Will embracing once again the immolation of the Cross, but the actual immolation is no longer possible. That renewal of the act of the Will embracing Calvary's torments once again is infinitely pleasing to God, the Father, and in respect to the cult and worship of God, that act is of infinite value. In respect to man that act of the will accomplishes but one thing: it applies or seeks to apply in time, and to determined individuals, the rich treasury of Calvary's merits. This rich laver is to be diverted to greater and to more fertile fields.

If such is the true picture of the Mass in relation to Calvary one must readily agree that the Mass is of infinite value in the worship of God, but that in relation to man it is difficult to concede its infinite value since the pleadings of Christ, most acceptable to the Eternal Father, can be greatly limited by the lack of proper dispositions on the part of those who participate in the sacrifice or to whom the sacrifice is to be applied.[2] The Mass in its relation to God is a true Sacrifice. In its relation to man, it is both a sacrifice and an oblation and in correctly ascertaining its value we must consider not only the Victim but also the donor and the purpose for which it is offered. This consideration necessarily colors the theory of the value of the Mass in its every phase.

The Mass in relation to God is an oblation of adoration and thanksgiving. The actual content of this adoration and thanksgiving is admittedly infinite. These two effects concern the cult of Almighty God and the only limitation to these would come either from the Victim or from the Priest of the oblation. In the Mass both are Christ, and there cannot be any limitation. It is a Divine Person Who offers and Who is offered. It is the Son of God in whom the Father was well pleased. It is the same Victim accomplishing in substantially the same way the divinely-commanded Sacrifice of Calvary. A more profound act of homage could not possibly be accomplished. All theologians subscribe to this statement.[3]

[2] Billot, cit. 597. Labauche: *The Three Sacraments of Initiation;* 470.

[3] Gihr, p. 137. Billot, p. 598. Merkelbach: *Summa Theologiae Moralis;* III, 297. *Ami du Clerge*: 21 April, 1938, 241.

The Mass in relation to man cannot be of infinite value. The expiatory (propitiatory) and deprecatory value of the pleadings of Christ in the Mass, whilst they have potentially infinite value in themselves, must ultimately depend for their actual value on the cooperation of man. It is very probable that in all cases this cooperation will be limited. This limitation appears more and more likely when we consider the actual process of application.[4]

The expiatory value of the Mass consists in the power of the Mass to obtain the remission of sin together with the remission of the temporal punishment due to sin and in its acceptability as satisfaction for sin. The Mass however, does not remit sin directly but rather procures graces for the sinner, by which he will obtain eventually the remission of his sins through the ordinary channels instituted by Christ for that purpose. It is patent that man must cooperate closely and fully in order that these effects be obtained in their perfection. It is also evident that these effects will be more or less obtained in concrete, individual cases. Likewise, the cooperation of man is a prime requisite for the remission of the temporal punishment due to sin. The degree of remission will depend upon the dispositions of the person for whom the Mass is offered. If we consider the third benefit of the Mass, namely, its acceptability in the eyes of God as satisfaction for sin, this benefit will be measured in terms of how favorably disposed God can be to the individual, and to what extent the just wrath of God can be appeased. Here man himself disposes all. In the final analysis for any of the fruits, one must ultimately take into consideration the good-will of man. Man can permit or he can deny the realization of these effects. In other words, he can render the value of the Mass of more or less content. We can also safely presume that in most cases man's cooperation will be limited and hence, the degree of fruits, of the value of the Mass will be limited.[5]

The same conclusion must be faced when one considers the deprecatory value of the Mass. In this instance the Mass is a prayer, and will follow the general conditions for any efficacious prayer as to the suitability of its objects, its purpose, the merits and acceptability of the petitioner. Nobody can deny the ac-

[4] Gihr, p. 164.
[5] Gihr, p. 138. Billot, p. 654.

tive part that we must play in this Mass-value. We, personally, determine the ultimate value of the Mass.

From this brief survey, it is to be seen that the effects of the Mass in relation to man can be and most likely in all cases finite, are limited. Let us further probe into this limitation of the effects of the Mass. The limitation of the Mass is to be envisaged in two ways. The Mass will produce only a certain degree of actual effects (finite intensive) and furthermore, the greater the number to share in these effects, the less each one will receive (finite extensive). It is the common opinion among theologians that the Mass produces but a limited degree of fruit. The authors usually divide their text into examples confirming the opinion and reasons explaining the opinion. In the first category we find the following: the Church permits the Mass to be offered many times for the same intention. Could this be so if the fruit of the Mass were infinite? The Mass cannot remit the pains of hell and therefore from this aspect it is finite.[6] Again it is asserted that God wills the effects as finite in order to perpetuate the Sacrifice of Calvary indefinitely as the most perfect expression of homage and adoration.[7] The Mass is finite in its effects in order that we may avail ourselves continually of it as a means of union with Christ Who is always interceding for us.[8] In the second category we find the following: the Mass is finite in the degree of effects produced because it is the instrument of Calvary and the instrument cannot be greater than the Source. This latter is not infinite in actual effect, and the instrument cannot be infinite.[9] The Mass is like Calvary in respect to the efficacy toward man: one and the other depend upon the dispositions of man for the ultimate expression of efficacy.[10] St. Thomas is more to the point. He maintains that the Mass is in itself infinite but that it does not produce an infinite effect since it does not act *per modum sacrificii* but only *per modum oblationis*, and that the actual value of an oblation is not entirely

[6] Lepicier: *De SS Sacrificio*, 150. Bellarmin: *Opera Omnia*, III, 532. Suarez: *Opera Omnia*, XXI, 754. De Lugo: *De SS Eucharistia*, disp. XIX, sect XII.

[7] Alphonsus: *Theologiae Moralis*, V, 103. Bellarminus: *op. cit.*

[8] Bellarminus, *op. cit.*

[9] De Lugo, Bellarminus, Suarez, *op. cit.* Franzelin: *De Eucharistia;* Th. XIII.

[10] Suarez; *op. cit.* Gonet: *Clypeus Theol. Thomisticae;* VI, disp. XI. Billuart: *Summa Theologiae;* dis. VIII, art. V, vol. IX.

centered in the Victim offered but rather the quantity of the value depends greatly upon the acceptability, the good-will, of the one making the offering. The expiatory and imprecatory effects concern man, and therefore God in the distribution of these effects must take into consideration not only the Victim and the oblation but also the subjective status of the donor. The existence and the perfection of these effects will depend upon man's subjective dispositions. This is a very reasonable and fundamental explanation.[11] It is not to be wondered that theologians favor the finite value of the Mass in its effects when the Mass is applied to individual cases.

The Mass is limited in another way. This finite degree of fruit produced by the Mass will be diminished proportionately to the number which share it. The greater the number sharing the fruit, the less each one will receive.[12] We must make two exceptions to this statement: the diminution does not apply to the general fruit of the Mass, i. e., to the fruit which is applied to all members of the Church as a benefit from every Mass; it does not apply to the fruit which comes to the priest-celebrant as a recompense for his good act. But the limitation does apply in all its rigor to the number of persons for whom the Mass is offered. This, we venture, is the common opinion on the subject. There is less cogent unanimity for this aspect of the value of the Mass than for the preceding " intensive " limitation but nevertheless it is the predominant opinion.[13]

Those upholding this opinion point to the practice of the Church. If the number of participants in the fruit of the Mass did not diminish the amount of fruit to be received by each one, why then does the Church permit the celebration for one person exclusively? If the contrary opinion were true, in charity, the Church should offer the Mass for all people and this in regard to the special fruit. The faithful are of the mind that the Mass is limited as to equal sharing. They ask for the exclusive application to one person. The authors who hold the contrary opinion argue that the actual application as to the sufficiency thereof

[11] *St. Thomas Summa*, pars III, q. 79, art. 5. Billot, p. 655. Suarez, p. 754. Salmanticenses: *Cursus Theolog.*; vol. 18.

[12] Gihr, p. 140.

[13] Lepicier, De Lugo, Franzelin, Gihr, Bonaventura, Billot, Labauche, Scotus, Suarez, Bonacina.

is dependent upon Christ alone, and the only requisite for participation in these benefits consists in the moral dispositions. Wherever these dispositions are found, there too is their application. They illustrate their point by comparing the fruits of the Mass with a beam of light which illuminates the path of one just as well as that of ten providing that the ten are within its radius; or again to a hearth that will share its heat with ten as well as with one under the same condition.[14] What then shall we conclude? If one studies the theologians, he will undoubtedly be brought to the conclusion that the Mass is limited in both senses.[15] Actually, the opinion which sustains this finite, limited value is imposed upon all. If a priest wishes to include more than one intention for the special fruit, he is under the obligation to do so with the proviso that the primary intention be not detracted from by the addition of the other intentions.

If we are forced to accept the conclusion that the Mass is limited in its degree of benefits, we have no cause for dismay since we have in the Mass the most powerful instrument of spiritual solace. That limited degree of fruit from the Mass can be and should indeed be very great. We can obtain inestimable benefits from the Mass, poor though our dispositions may be. In the distribution of those blessings from the Mass, we have the actual and signal privilege of presenting our prayer-oblation not alone, but as the prayer-oblation of the Church, of the priest-celebrant and of the faithful. Each of these adds his mite to the oblation and to the prayer. What is lacking in our dispositions may possibly be atoned for, in the dispositions of our co-offerers added to those of the Great High Priest, Christ, the Lord.

First of all, the Mass is the prayer-oblation of the Church. It is the Church, the Spouse of Christ, that accomplishes with us our oblation. She accompanies us to the throne of the Majesty of God to present our petition.[16] Certainly, the worthiness of the Church in the eyes of God is not to be discounted! It may vary with the different periods in its history. That worthiness may be more or less perfect even though always finite, but we may rest assured that the Church always possesses a considerable degree of worthiness before God at all times. We cannot imag-

[14] Salmanticenses, Gonet, Cajetan, Tournely, *Praelectiones Theologiae;* III, 271-76.

[15] Billot, 658.

[16] Gihr, p. 143.

ine the Spouse of Christ devoid of all sanctity in the eyes of God. The simple fact that the Church offers the Mass with us and that the Church is so pleasing in the sight of God must make the Mass a powerful instrument of intercession and impetration for all blessings. The degree of fruit from the Mass must be enhanced because of the intercession of the Church. This intercession of the Church is the more cogent when special prayers, more inspiring, more determined, especially persuasive and ardent are said; when greater solemnity of rite, more elaborate ceremonies and more impressive grandeur of cult is displayed. All these factors add to the impetration of the Church in the eyes of God.

It is herein that we place the greater efficacy of the Votive Mass and the Mass of Requiem.[17] In these Masses, the supplications are particularly beautiful, more persistent, more directly aimed at a very specific purpose and request. Such Masses have a special power of supplication. Herein also is placed the superiority of the High Mass. The increased grandeur of cult and of ceremony makes the High Mass a more powerful prayer, a more ardent form of supplication. Again, the Church may be of great assistance to us in the offering of the Mass by her gift of a plenary indulgence added to the Mass when, for example, it is celebrated on a privileged altar. To the inherent efficacy of the Mass is added the supplication of the merits bequeathed to the Church by the Blessed Mother and the Saints. The satisfaction and the impetration of these Saints of God will help the Mass attain its ends and its perfection.[18]

Secondly, that finite, limited degree of fruit from the celebration of the Mass may reach its perfection through the part that the priest-celebrant and the faithful play in it. The more worthy the priest, the more acceptable his prayer and the more certain its effects. The priest may gratuitously give away to others any fruit of his good act that is not strictly personal. The same applies to the faithful who offer the Mass with the priest and necessarily the dispositions of the one who sponsors the Mass and for whom it is said—all add or detract, facilitate or render more difficult, as the case may be, the ultimate result of the sacrifice of the Mass and its ultimate value. However, in

[17] Gihr, p. 144. *Ami du Clerge*, p. 242.

[18] Gihr, p. 146.

the majority of cases all these enhance the value: they add to the efficacy of the Mass.[19]

Thus far we have considered the Mass in relation to the living. We have seen that the Mass produces a finite, a limited degree of fruits and that in actual determination of the value, of the degree of value, the dispositions of the Church, the character of the Mass, the dispositions of the priest and of the faithful who offer the Mass with the priest—all these play a certain part in affixing the actual, ultimate value of the Mass in specific cases.

We could hardly pass over the important question of the value of the Mass for the dead, for the Souls Departed.[20] The value of the Mass in this instance rests entirely with the mercy of God. We may be certain, however, of several things. It is of faith that the Mass can be offered for the dead; that the Mass is useful to the Faithful Departed.[21] We may safely presume that the Mass always produces some effect in behalf of the dead, since it is most efficacious in itself, and the souls in Purgatory most assuredly have the dispositions necessary to benefit by the application of the Mass. It could not be otherwise since these souls are saved and await purification. The needs of the dead center mainly in one fruit: the expiatory fruit which will remit sin and supply for the punishment otherwise to be undergone for sins already forgiven but not fully expiated. This is the principal benefit for the faithful departed. The degree of remission in behalf of the dead depends upon the dispositions which the deceased had at the time of death, and according to the number and gravity of the sins to be expiated.

What of the other fruits of the Mass, the impetratory and the strictly propitiatory fruits? There is a very tenable opinion which states that the impetration can directly obtain from God a gracious remission of the punishment due to sin. The practice of the Church would seem to approve of this.[22] The Mass of Requiem is of this tenor. Lehmkuhl adds a bit of novelty to this consideration.[23] He advances the opinion that the multiple

[19] Gihr, p. 147.

[20] Gihr, p. 147. Cappello, p. 499. Merkelbach, 294. Lehmkuhl: *Theologia Moralis*, 134.

[21] Tridentinum, sess XXII, c. 3 plus caput II, sess XXII, s XXV.

[22] Gihr, p. 164.

[23] Lehmkuhl, p. 134.

fruits of the Mass are applied to the souls of the Faithful Departed in this way: first, God's wrath must be appeased and God must be solicited to turn to this or that particular soul. In punishment for the many sins still to be expiated, in return for the lack of proper dispositions and negligences, God may permit much impetration and satisfaction to go unheeded. When these have reached a certain degree of intensity, when they are sufficient to pierce the density of the barrier that prevents God from commiserating on the soul, then direct application of satisfaction and impetration takes place. In this manner, many Masses may have to be said for the same soul before any appreciable benefit is received by it.

Many conclusions might be drawn from the consideration of all this theory. One might for example, treat of the serious problem which arises when a sum of money is left in a will " for Masses ". May the priest say high Masses instead of low Masses? Some are inclined to the affirmative and thus favor the high Mass upon the basis that the high Mass is the ideal of the Church insofar as the cult of God is concerned.[24] Since the *Missa Cantata* is or should be more pleasing to God, it ought to be more efficacious. To offset this presumption or opinion one has but to ponder on the fact that "for Masses" is generally accepted by the faithful to mean low Masses. Private decisions from the Sacred Congregation distinctly impose low Masses in the case that we envisage. The Sacred Congregation of the Council in a private reply 15 June, 1928, refused to permit the allocation of the sum of a bequest " for Masses " to high Masses.[25] This decision was not absolute. It foresaw the possibility of special reasons for the contrary reponse and attached the proviso that the permission of the Sacred Congregation must be obtained in specific cases if high Masses seem justified. Long ago, the same Sacred Congregation answered a similar request by saying that the suffrage from a low Mass and a high Mass is essentially the same as the Sacrifice is the same in one and the other case. Therefore, if the revenue is not sufficient to provide for the fulfillment of a bequest involving high and low Masses, then all low Masses are to be celebrated and the obligation of high Masses is to be

[24] Keller: *Mass Stipends*, 99.

[25] *The Jurist*, Oct. 1942, p. 379.

considered extinct.[26] Cardinal Gennari in commenting upon this decision recalls to mind the fact that the enhanced value of the high Mass comes from the exterior solemnity and is not to be disdained. He would advise that in a foundation some high Masses be included but that the greater number be low Masses. The mind of the Church is clear upon the question. Is the policy of the Church a prudent one? Who could deny it after having well considered the theory of the value of the Mass? The judicious teachings of the theologians would lead us to favor overwhelmingly the low Mass for the Faithful Departed. These souls stand in need of satisfaction, of the remission of the temporal punishment due to sin. A certain, definite degree will be obtained from each Mass. The degree in its quantitative aspect will be limited only by the dispositions of the soul to which the effects are applied. This degree of remission may be increased because of the worthiness of the Church, of the priest-celebrant, of the faithful who offer the Mass as well as by the solemnity of the rite of the Mass. The high Mass would be susceptible of increasing the amount of benefit because of its more solemn character in divine worship. But would this increase by reason of high Masses be equivalent to the degree of remission infallibly derived from the repetition of the oblation of Christ in a less solemn fashion? If by celebrating a high Mass we thereby suppress a number of low Masses, is the increase of fruit derived from the high Mass equivalent to that foregone by the omission of the low Masses? There is the difficulty in a very material manner. It would seem that our answer must be in the negative.

Truly we can say that the Mass is our sacrifice. We will receive in blessing from the Mass only in proportion to our willingness and to our cooperation—yes—to our likeness with the High Priest, Jesus Christ. The more closely we approach our Divine Redeemer, the more we will share in the fruits of the Mass in time and eternity.

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[26] Card. Gennari: *Consultationes de re Morali;* II, 65-66.

Cf. *Irish Ecclesiastical Record,* Dec., 1942; Mar. and Apr., 1943.

THE MASS IS NOT KNOWN — AND WHY NOT?

Not many may wish to contradict the statement that the Mass is not known, as the article by Father Edwin R. Heyl in the May 1943 issue contends. But will the Mass ever be known if we fail to remove the causes that keep the Mass from being known? Father Heyl points an accusing finger at the novena. One reason the novena is so popular is because it is so easily understood. What may it be that keeps the Mass from being better understood?

After years of study and observation it has become my firm conviction that the Mass is not better known because we do not stress certain fundamental realities of the Mass. Floundering under various Mass theories, we disregard the clear and simple text of the Roman Missal. We quote the doctrinal declarations of the Council of Trent, but neglect to state that Trent scrupulously adheres to the Missal. We are tempted to forget that in the Missal, too, the Church exercises her authority to bind and to loose. We are tempted to forget that the words and actions today prescribed in the Missal are the only ones acceptable to God. They are bound also in heaven.

To divide the Mass into the Mass of the Catechumens and the Mass of the Faithful is more confusing than helpful, because today the Mass is not so divided. The dressing-up and cleansing process culminating in the Kyrie might receive greater attention. But a first-class defect is the treatment of the injunction of Christ that the Holy Sacrifice is to be offered in memory of Him, which means, in practice, as directed by the Missal, the authoritative voice of the Church.

The Roman Missal declares emphatically that the Mass is offered in memory not only of the Passion but of the Resurrection and also of the Ascension. The Passion is commemorated more elaborately on Good Friday, the Resurrection on Easter Sunday, the Ascension on the feast of the Ascension, but all three are commemorated at every Mass. There was a time when the Incarnation was also officially commemorated. In addition to these four events in the life of Christ, the Greeks commemorate the Nativity and the Pentecost. The Roman Missal is echoed by Trent, which declares that the Mass was instituted by Christ *in memoriam transitus sui ex hoc mundo ad Patrem,* words taken from John 13, 1, where it is written in the intro-

duction to the story of the Last Supper that Jesus knew " that His hour had come to pass out of this world to the Father ". Jesus passed out of this world to the Father by His passion, resurrection, and ascension. In every Mass these three events are celebrated with a sacrificial banquet. From many manuals of theology, catechisms, prayerbooks, and missals for the laity, we receive the impression that the only event commemorated in the Mass is the death of the Savior. We are given the impression that the Mass is not exactly a memorial celebration of the death of Christ, but some kind of repetition of that death. We receive the impression that Christ is not offered in an unbloody manner, but that he dies in an unbloody manner. These aberrations from the Missal are harder to swallow for anybody who believes the Missal. Here I may say that for years, more or less willingly, I accepted the theory that the double consecration pictures death. But not a single time did I see before me, or imagine, a picture of death while I performed the act of consecration.

An absolutely fundamental reality in the Mass which receives unsatisfactory treatment is the offering of the Body and Blood of Christ to the Father performed by the priest and the faithful.

After the consecration has made present the Body and Blood of Christ on the altar, the celebrant and the *plebs sancta* perform the great liturgical act of offering the Body and Blood to the Father. "Offerimus majestati tuae panem sanctum vitae aeternae et calicem salutis perpetuae." The Council of Trent, in close harmony with the Missal, solemnly declares: " Si quis dixerit . . . Christum non ordinasse ut ipsi (Apostoli) aliique sacerdotes offerent corpus et sanguinem suum, anathema sit." Thus the Missal and Trent leave no doubt whatever that in order to have the Holy Sacrifice there must be an offering of the Body and Blood of Christ by priests.

Trent teaches that in the Mass it is Christ who is " Nunc offerens sacerdotum ministerio ". In the Mass, after the celebrant and the *plebs sancta*, acting as the *sacerdotes*, have said to the Father: "Offerimus Hostiam sanctam, Hostiam puram, Hostiam immaculatam ", they can truthfully declare that " hic et nunc, nostro ministerio, oblatus est Christus, quia ipse voluit ".

Do our catechisms teach that according to the Missal and the defined doctrine of the Church the Body and Blood of Christ are offered by priests? If any catechism does so, does it also indicate where in the Mass this act of offering takes place?

Catechetical instruction on the Mass is rather faithfully reproduced in prayerbooks for the faithful. Do our prayerbooks help the faithful to understand the Mass?

I have before me five different prayerbooks, all, I believe, widely in use. How do they treat the *Oblatio Corporis et Sanguinis?* First, there is a missal for the laity of which the advertiser says that millions of copies have been disposed within the past few years. The offering prayer following the consecration is introduced by this annotation:

"CALLING TO MIND"

is the keynote to the next prayer; in fact, the entire Mass CALLS TO MIND the Divine Victim "crucified and dying on the cross" as the subject of my present and future knowledge, love and service.

This annotation completely ignores the offerimus hostiam, which is not the keynote but the whole soul and substance of the prayer. There is not the slightest indication here that this prayer, the *Unde et Memores,* begins the liturgical act of offering the consecrated gifts, the Body and Blood of Christ.

A second prayer booklet, of which some 700,000 copies have been printed, has a single set of Mass prayers. The complete set of prayers would be more appropriate for a novena or as devotional prayers for Forty Hours than for co-operation in the Holy Sacrifice. In this booklet, none of the prayers for the canon is sacrificial; all are sacramental. Nowhere a hint that the Body and Blood of Christ are being offered. The prayer after the consecration begins:

It is now no more bread and wine, which is on the altar, but Jesus Christ Himself. Indeed here, O my Jesus, is thy Body which was broken; here is thy Blood that was shed for us. Apply, O good God, this most precious Blood to the wants of the living and the dead. Etc.

The compiler of this booklet seems to have forgotten the teaching of the Catechism of Trent, which says: "Sacramentum consecratione perficitur; omnis vero sacrificii vis in eo est, ut offertur." Freely translated, this means: "The consecration places the Blessed Sacrament on the altar; however, in order to have the Holy Sacrifice of the Mass, the Blessed Sacrament must yet be offered." This booklet does not help the faithful to understand the Mass.

A third booklet, university-copyrighted, has the following instruction:

AFTER THE CONSECRATION.

Position:—Remain Kneeling.

Jesus Christ is present on the altar. Lose not a moment of this precious time. Plead with Him for your own needs, for those of your relatives and friends, and for the needs of the entire world. Pray, too, for the souls in Purgatory.

The authors of this booklet urge the faithful to address their prayers to Christ, to the Victim, who is being offered to the Father. They seem to have overlooked that every word of the canon is, and must be, addressed to the Father. They seem to take for granted that the consecration is the sacrifice and that the Body and Blood of Christ need not be offered *sacerdotum ministerio.* Like the other two books, it may deprive its users of the privilege and merit of consciously co-operating with the priest in the act of offering the Body and Blood of Christ.

A fourth booklet, compiled by a nun for children, adheres more closely to the Missal. Her booklet has these words immediately following the consecration:

THE OFFERING AFTER THE CONSECRATION.

The priest prays. He offers to God the Sacred Body and Blood of Jesus, who is the holiest and purest victim. The priest asks God to fill those who receive the Sacred Body and Blood of Jesus with every heavenly blessing and grace.

I will say: O God, I wish that when Jesus comes into my heart, he may make me strong, etc.

The author of this booklet knows the Missal quite well. She believes the Missal, an accomplishment which, seemingly, even some teachers of Catholic Dogma do not share. She is not hampered and intimidated by Mass theories. She misses the chance, however, to teach the children that they must join the priest in the prayers of offering the Body and Blood of Jesus to the Father. She overlooks the *plebs tua sancta,* for whom and with whom the priest says *offerimus,* not *offero.* Children, as well as the faithful in general, will never join the priest in offering the Body and Blood of Christ unless they know the exact moment when that must be done.

Another nun is the author of the fifth booklet, a Mass booklet for " young children ", well advertised, well distributed, and well liked. Children who use this booklet properly, do become co-offerers with the priest at the altar. They share the priesthood more completely than those who use the other books. From this booklet our heavenly Father hears his little ones praying after the consecration:

O God, in memory of Jesus, we offer you the holy, spotless gifts you have given to us. We beg you to order your holy angel to bring our gifts to you. We pray that all those who receive the sacred Body and Blood of Jesus at this altar may be filled with grace. Amen.

Here we have the liturgical act of offering the Body and Blood of Christ co-operated in by young children, by children lisping in a child's language the sublime words of the great Missal. Now we face another question. Why is it that nuns, presumably not initiated in theological essence theories, do not hesitate to abide by the text of the Missal and quote, in books for children, the act of offering the Body and Blood of Christ after the consecration? And the priest-authors of the books for adults mentioned above, why are they silent in this respect?

I almost dread to answer my own question, but I see no other way out. I honestly believe that the source of our trouble lies in the foundation-theory of most of the essence-theories discussed or proposed by teachers of dogmatic theology. This foundation-theory is accepted by their students, carried into the ministry, and the conclusions drawn on the strength of it enter into catechisms, prayerbooks, books of meditation, sermons, and theological essays. That foundation-theory is that " the consecration is the sacrifice ".

In the REVIEW for April, 1941, Dr. Edward Dowd, of the Catholic University, has an essay on the Problems of the Essence of the Mass, in which, in a foot-note on page 293, he quotes de la Taille as follows: " Sacrificium ipsa demum consecratione absolvi, non tam hic assumitur probandum, quam assumitur ex antecedentibus omnino certum." Dr. Dowd adds the following statement of his own: " That the consecration embodies the total essence of the Eucharistic Sacrifice, to the exclusion of every other liturgical action prescribed in its celebration, is a practically unanimous teaching of present-day theologians. In fact,

this doctrine now enjoys such theological certainty that the ordinary proofs adduced in its demonstration have come to be regarded as part and parcel of all modern manuals of Catholic Dogma."

This sounds quite formidable indeed. Yet, the conviction has forced itself upon me that he who insists that the consecration is the sacrifice, thereby insists also on destroying the unity of the sacrifice of the Mass, and on creating and perpetuating confusion which can and must be avoided. The priestly prayerbook compilers as well as the authors of catechisms omit every reference to the *offerimus hostiam* after the consecration because they seem to take for granted that the consecration is the sacrifice, so why emphasize any other liturgical action, regardless of how definite and clear the words and actions prescribed by the Missal may be.

The Holy Sacrifice, which I have offered some 15,000 times, is a simple and compact liturgical function. I believe that to call any one of its essential parts more essential than the others is to destroy its unity and its wonderful simplicity. Both its unity and its simplicity can be ascertained by anyone who is willing to accept the text of the Missal at face value. He will quickly discover that he does not need a manual of Catholic dogma to explain the Mass for him.

Must we really accept a doctrine, or theory, which tells us that the Holy Sacrifice of the Mass consists of three principal parts, the offertory, the consecration, the communion, of which only one is essential?

Three principal parts in the Mass, the offertory, the consecration, the communion. This division, used in manuals of dogma and catechisms alike, is another source of profound confusion, simply because the oblation after the consecration is left out in the cold. This oblation is positively the major oblation. It is not an offertory of bread and wine, but the offertory of the Body and Blood of Christ, without which there can be no Holy Sacrifice of the Mass. To perpetuate this division of the Mass into three principal parts will, I fear, perpetuate the condition which compels us to complain that " the Mass is not known ".

I have become so bold as to believe that the only practical way to help both priests and the faithful to know the Mass better is to add visible actions to the present manner of offering the consecrated gifts.

The offering of the bread and wine was not always performed as it is today. For good reasons the Church added a ceremony which the faithful can see with their own eyes. A bell is generally sounded to attract attention; then the priest, with a gesture commonly accepted as a gesture of offering, raises the bread on the paten and the wine in the chalice, and the faithful do understand what is going on at the altar. The consecration, too, for many centuries, passed along as silently as the other words and actions of the canon. Again, for good reasons, the consecration was made conspicuous by adding, not words, but visible actions, and even the sound of a bell. Nobody complains that the faithful do not understand the consecration.

The oblation of the Body and Blood of Christ to the Father could be made conspicuous, and the faithful could be helped to participate in the act, if immediately after the elevation of the Chalice the faithful would rise, and remain standing until the priest had performed a ceremony similar to the one at the offertory of the bread and wine. Toward the end of the *Unde et memores,* after making the sign of the cross over the Host while saying *Panem sanctum vitae aeternae,* the priest, without genuflecting, would slowly raise the Host in a gesture of offering; then he would sign the Chalice while saying *et Calicem salutis perpetuae,* and raise it also to offer it. The faithful would first be called to attention by their rising from a kneeling position, they would see the priest's actions, a bell might be sounded also here, and it would not be very difficult to teach them to join in the act of offering by silently reciting the words of the Missal. The faithful would kneel again when the priest bows for the *Supplices,* or, preferably, at the *Memento pro defunctis.*

Neither priest nor layman might ever again forget that in the Mass, through their ministry, the Body and Blood of Christ is offered to the Father. Should they be asked whether Christ Himself offers Himself to the Father in the Mass, they can confidently say, after every Mass: " Oblatus est (per nos), quia ipse voluit (sic offerri)".

To sum up what I have said: I believe that the real reason why the Mass is not better known is because our modern manuals of Catholic dogma have not yet discovered the Missal.

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THE SPIRIT AND THE LETTER OF THE LAW.

Present moral systems which are based on the degrees of probability of the lawfulness of actions give no truly ultimate guidance.

Only that system which has a view to *the more reasonable* can serve as a sufficient moral guide.

Christ's system of morality, which was also that of the Fathers and Scholastics until the time of Medina (1577), was based on doing *the more reasonable.*

Aristotle and Greek philosophers possessed knowledge of a system of morality based on doing *the more reasonable,* and gave exact names to the virtues guiding us in the application of this system.

I.

Many words have been written in defense of the various moral systems. Only one of them, Tutiorism, has required sentence of condemnation by the Church. All of the remaining systems which have regard for the degrees of probability of the lawfulness of actions have many adherents, who so hotly contest the claims of their adversaries that many students of moral theology have truly found themselves perplexed and still lacking a sane and sensible moral guide in the application of laws.

All the moral systems which discuss the degrees of probability of the lawfulness of actions are seemingly so convincing, that in order to extricate himself, and find one suitable for his use, the budding theologian is usually led to take that which his professor holds, or make a decision by applying an entirely different standard or guide, namely *that which to him appears the more reasonable.*

Nor does he do this on merely subjective grounds, for we know that a thing can be objectively as well as subjectively more or less reasonable, just as it can be objectively or subjectively more or less probable. And therefore, in the final analysis, his selection is no more subjective than is that he will have to make later, when following one or the other system of probabilism he begins to weigh the probability of the lawfulness of actions in particular instances, or even attempts to determine whether or not a view is solidly probable.

I do not say that in making this first choice between systems the tyro in theology searches for the more probable, for the more probable may easily be the less reasonable, for reasonableness must take in many things that are incidental. Often the more probable will be the more reasonable, but we must be careful not to confuse these two terms as synonymous significations.

The writer has no desire to cast a bombshell into the camps of all the various moral systems. He seeks to point out merely that all the discussion about the various moral systems that are based on varying degrees of probability is, after all, and this is said with respect for all who have ever engaged in these discussions, not able to point out an ultimate or final moral guide. The student who must pick between these systems really finds such an ultimate guide for himself when he takes *the more reasonable* as his measuring rod in making his selection.

II.

One of the systems presented by theologians for our guidance in the application of laws is called the system of compensation, or of sufficient cause or reason. It is aptly called the system of compensation because the transgression of the letter of the lower law is compensated for by the attainment of the end of a higher law. It is aptly called the system of sufficient reason or cause, for to depart from the letter of the law, or to go against that which is the more probable, one must have a sufficient cause or reason, which is briefly, to accomplish that which is *the more reasonable.*

Father Prümmer, O.P., who has followed this system, gave it a new name, namely, the system of Christian prudence. (*Manuale Theologiae Moralis,* vol. 1, # 344; 351). Others holding this system, which dates back to 1874, were, Potton, Lehu, Laloux, Boisdron, and McDonald.

In a word, this system teaches that we must do that which, considering the nature of the act, its circumstances, and the effects which are foreseen, and also having a view to the certainty or uncertainty of positive laws wherever the object of the law is in itself indifferent, seems *the more reasonable,* or attains the end of the higher plan or law, namely the eternal law of God.

Although many of the proponents of this system call it a new moral system, it is really not new. It has been the guide of man

from the time of our first parents, and it, as it seems to me, embodies all that is sane and sensible in the various moral systems which base their claims to acceptance on the degrees of probability of the lawfulness of actions. It takes what is good in all of them.

Thus this system teaches that sometimes it is more prudent and more reasonable to do that which is safer (example: it is more prudent not to marry when there is danger of wrong intention on the part of the future spouse); sometimes it will be seen to be more prudent to do that which is less safe (example: in tubal pregnancy it is safer to wait for the tube to burst, but more prudent not to wait for this before operating). Sometimes it is more prudent to do that which is more probable (example: it is more prudent as well as more probable that one is obliged to pay for property he has destroyed maliciously, although by mistake he has destroyed an unintended person's property), while again it may be more prudent to do that which is less probable (example: once it is *un fait accompli*, it is more prudent for the Church not to nullify a marriage, though it is more probably invalid).

Only the highest praise can be given this system, which lifts us to the plain of the freedom of the sons of God, while freeing us of all the legalistic badgerings of the worthy defenders of the various systems of probabilism, which really lead man's mind nowhere.

It is only this system that can truly stand the test of Christian philosophy which teaches us that all laws or moral duties get their binding force from the eternal law of God remotely, which is the mind of God conceiving the plan and ordering its execution, whereby all things are ordained to their proper ends, in accordance with God's Wisdom. The eternal law commands the observance of right reason in all our actions; it forbids that right reason be transgressed. Yet right reason is nothing more than *the more reasonable*, or that which is in accord with Christian prudence. To God and the true Christian the reasonable, as such, is always *the more reasonable*.

The eternal law is all embracing; it commands the right course of action in every circumstance, in accordance with the certainty or uncertainty of the positive law where the object of the law is in itself indifferent, in accordance with the nature of the act,

where the act is not indifferent in its object, and with due regard for the consequences of the action. God's plan does not seek merely the probable or the more probable, but that which is higher—the reasonable, indeed *the more reasonable.* In the face of the more reasonable, the less reasonable is unreasonable to God.

Or, stated simply, that which as to God is the reasonable *simpliciter* must always be the more reasonable for Him, and so also for us. And if according to our consideration something is the safer, or the more probable, or the less probable, for that matter, without being the more reasonable, or the reasonable *simpliciter,* it ceases to share in being a guide under God's eternal law.

What, then, must in the final analysis be our guide? Nothing other than *the more reasonable,* which is the reasonable *simpliciter.* St. Thomas Aquinas teaches that, " Law is an ordinance of reason." I-II, q. 90, art. 1). St. Augustine is more emphatic: " There is no law that is not just." (*De Lib. Arbit.* lib. 1, cap. 5, toward beginning.) And he shows further, and is followed in this by St. Thomas, that to be just the law must be in conformity with the eternal and natural laws—in a word, it must be reasonable. " In human nature," says St. Thomas, " something is called ' just ' when it is right by being in agreement with the rule of reason." (I-II, q. 95, art. 2, *in corpore.*)

Was there, then, any other rule except that of right reason, or Christian prudence, which guided the Fathers or Scholastics or theologians before Medina, who in 1577 first brought up the discussion of other moral systems?

In paragraph three of the first division of the matter above we have already answered any charge that the rule of *the more reasonable* is a merely subjective guide or standard. It is both subjective and objective. Surely the degrees of probability which are the standards in the other rules or moral systems are less objective, since probability, in the final analysis, is also subjective, being dependent on the mind's more or less firm acceptance of what is called objective evidence, or objective probability.

III.

Coming now to the specific purpose of this paper, which is to evaluate this system in the light of Christ's teaching, we are led to make an examination of the words of St. Paul, who clearly conveys to us our Lord's " moral system ":—" He also it is who

has made us fit ministers of the new covenant, not of the letter but of the spirit, for the letter kills, but the spirit giveth life." (2 *Cor.* 3:6).

The " spirit " is wider than the " letter "; in a word, to be led by the spirit of the law is to follow out that which is *the more reasonable.*

Many beautiful and inspiring accounts in Sacred Scripture support the writer's claim that our Lord's application of laws was not rigidly in conformance with the letter of the laws, but always sought *the more reasonable,* which is the spirit of the law.

Some of these accounts shows that our Lord was at times more strict in His teaching and practice than had even been demanded by the letter of the law. " Even as you wish men to do to you, so also do you to them." (*Luke* 6:31). " You have heard that it was said, 'An eye for an eye,' and, 'A tooth for a tooth.' But I say to you not to resist the evildoer; on the contrary, if someone strike three on the right cheek, turn to him the other also; and if anyone would go to law with thee and take thy tunic, let him take thy cloak as well; and whoever forces thee to go for one mile, go with him two. To him who asks of thee, give; and from him who would borrow of thee, do not turn away.

" You have heard that it was said, ' Thou shalt love thy neighbor, and shalt hate thy enemy.' But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you, so that you may be children of your Father in heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and the unjust. For if you love those who love you, what reward shall you have? Do not even the publicans do that? And if you salute your brethren only, what are you doing more than others? Do not even the Gentiles do that? You therefore are to be perfect, even as your heavenly Father is perfect." (*Matt.* 5:38 *et seq.*).

The observance of the letter of the law is exterior only; but the spirit of the law requires also the interior adhesion of the mind and will. " And if you salute your brethren only, what are you doing more than the others? Do not even the Gentiles do that?" (*Mat.* 5:47). He desires their interior perfection, which alone is true perfection, for He adds at once: " You therefore are to be perfect, even as your heavenly Father is perfect." (*Mat.* 5:48). He tells them that forgiveness of our fellowmen

must be from our hearts; the exterior signs of urbanity do not suffice: " And his master, being angry, handed him over to the torturers until he should pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts." (*Mat.* 18:34-35).

But the magnanimous Savior shows Himself able to depart from the letter of the law, whenever circumstances justify so doing. He does not violate the spirit of the law, however, by such material transgressions. " But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, addressed the crowd, saying, ' There are six days in which one ought to work; on these therefore come and be cured, and not on the Sabbath.' But the Lord answered him and said, ' Hypocrites! does not each one of you on the Sabbath loose his ox or ass from the manger, and lead it forth to water? And this woman, daughter of Abraham as she is, whom Satan has bound, lo, for eighteen years, ought not she to have been loosed from this bond on the Sabbath?" (*Luke* 13:14-17).

He is angry at the Pharisees because by reason of the blindness of their hearts they forbid Him to cure on the Sabbath, seeing only the letter of the law of the Sabbath, and not its spirit. " And looking round upon them with anger, and being grieved at the blindness of their hearts, he said to the man, ' Stretch forth thy hand '." (*Mark* 2:5).

The observance of the letter of the law is not an end in itself; the law was made as a means to mans' betterment, so that it is not wrong to permit the violation of the letter of the law whenever the good of man requires. " The Sabbath was made for man, and not man for the Sabbath." (*Mark* 2:27).

Jesus reproves the Scribes and Pharisees for their constant insistance on the letter of their laws. They do not so much as move a finger to lighten the legalistic burdens that they have imposed. " The Scribes and Pharisees have sat on the chair of Moses. All things, therefore, that they command you, observe and do. But do not act according to their works; for they talk but do nothing. And they bind together heavy and oppressive burdens, and lay them on men's shoulders; but not with one finger of their own do they choose to move them." (*Mat.* 23: 1-5). " Woe to you lawyers also; because you load men with

oppressive burdens and you yourselves with one of your fingers do not touch the burdens." (*Luke* 11:46).

He defends His apostles when they are accused of violating the Sabbath by gathering grain on that day for their food. He appeals to the example of their great King David, who for the same cause did not hesitate to transgress the letter of even a more grave law. "At that time Jesus went through the standing grain on the Sabbath; and his disciples being hungry began to pluck ears of grain and to eat. But the Pharisees, seeing it, said to him, 'Thy disciples are doing what is not lawful for them to do on the Sabbath.' But he said to them, 'Have you not read what David did when he and those with him were hungry? how he entered the house of God, and ate the loaves of proposition which neither he nor those with him could lawfully eat, but only the priests? Or have you not read in the Law, that on the Sabbath day the priests in the temple break the Sabbath and are guiltless: But I tell you that one greater than the temple is here. But if you knew what this means, 'I desire mercy and not sacrifice,' you would never have condemned the innocent; for the Son of Man is Lord even of the Sabbath." (*Mat.* 12:1-9).

Throughout His discourse, then, Jesus insists on keeping the spirit of the law. The spirit of the law is wider than its letter; to keep the letter of the law alone is not enough.

What better direction does man require? After all, what final judge of moral matters have we, other than the God-given conscience, which the rational or reasonable judgment made by our intellect, under the direction of the virtue of prudence? Briefly, it is through our conscience in the first place that God tells us always to do *the more reasonable* or the more prudent. Second, this is taught us by God not only through our conscience, the voice of nature, but also through the authoritative teaching of His Divine Son.

This rule or guide is no cloak for laxity, for sometimes doing the more prudent will lead us to be stricter than is demanded by the letter of the law. Thus, a priest who enjoys a privilege will sometimes find it more prudent not to use it, as when he finds that to use it often leads him to neglect his spiritual life.

Another illustration may help to make the meaning more clear. Let us suppose that a priest is sailing across the international date line. He will find himself passing the same day of

the week twice. Shall he say the same office twice, repeating it on the second day? Now the liturgical laws lay down a principle directing that in the liturgy repetitions are to be avoided. Accordingly, the letter of the law would apparently free him of the obligation to say his Breviary on the second or repeated day. Yet the spirit of the law leads him to pray each day. And so he will repeat his office on the day which is repeated, saying if not the same office over again, at least another votive office.

Let us consider yet another example. A communicant at midnight Mass is not forbidden to eat a mint on his way to the Communion table, if he computes midnight by another form of acceptable time which would place midnight later than the time for the reception of Communion, so far as the letter of the law goes. Or, as occurred in Ohio last Christmas, where midnight sun-time was not reached until after 1:30 A. M. Eastern Standard Daylight Saving Time, when celebrating midnight Mass the celebrant might have taken the ablutions if it was before this time, and thus, reckoning the time now as still before midnight, offer two more Masses in the following morning, on the ground that he had not broken his Eucharistic fast after midnight.

In these instances the letter of the law does not forbid; yet the spirit of the law restrains one from such actions. Thus the lacunae in the law are filled up by the spirit of the law.

Neither does following this rule or doing *the more reasonable* or prudent lead one to be a tutiorist, or always to be a probabiliorist, for sometimes the more prudent will require us to be more lenient than the letter of the more probable law. Thus is it not only more probably, but certainly the law that we must assist at Mass on Sundays. Yet in certain circumstances, where Christian charity and the continuance of marital happiness require, a father may take his family on a Sunday excursion, though their attendance at Mass is thereby rendered impossible, so long as such occasions are relatively rare or infrequent.

Finally, to follow the system of Christian prudence does not lead us to disregard the employ of useful principles which guide the prudent judgment, such as a doubtful law does not oblige, or a law in possession is not fulfilled by a doubtful fulfillment, or a doubtful fact cannot support a certain obligation, etc.

Of late, there has been much discussion about the binding force of penal and moral laws. Yet all this discussion must now

be erased if one is to be guided by right reason, as he should. For if it is truly more reasonable not to obey the law, to disobey is not sinful; if it is truly reasonable, however, to obey, whether the lawmaker's intention is to bind or not to bind his subjects in the forum of conscience, not to obey is unreasonable and, as such, lacks conformity to the natural and eternal laws, and is of a consequence sinful.

An act is either according to right reason or it is not; it is either good or not. There is, then, no indifferent act in the concrete order, for the principle of the excluded middle does not suffer a middle to the disjunction that a law is either according to right reason or not.

To exceed the speed limit in driving, or to violate any " so-called " penal laws, then, is sinful, whenever it is not *more reasonble* to depart from the letter in favor of the spirit of the law.

Accordingly, all truly reasonable rules oblige in conscience, precisely because they are reasonable, unless their observance is not supported by right reason in certain special circumstances. In these cases it is not sinful to omit the fulfillment of the letter of such rules.

The theological discussion, as to whether the virtue of obedience requires internal as well as external assent, is also answered by the same token. If to conform out of obedience is reasonable, certainly it is reasonable to conform mentally as well as exteriorly, for otherwise what is reasonable in action would not be reasonable in thought, which is absurd.

IV.

" The Greeks had a name for it," we remark. Yes, they also had a name for what we here have called the rule of *the more reasonable,* or Christian prudence, in the application of laws. Their name for the same guide was *gnome,* which is about the equivalent of " wise judgment ", or " good sense ", as we say. The act of this guide was named *epikeia.*

Aristotle has given us a definition of *epikeia*: it is " a change in the law, where it is defective, so that it will be made to conform to the universal law." (*Ethic.* 5, c. 10). It is an interpretative judgment of the legislator's mind, bringing all laws

into conformity with God's eternal law of wisdom. Thus St. Thomas points out, by way of example, that *epikeia* directs us not to return to the enemy of our country what we owe to him, lest he employ it in attacking our country. (II-II, q. 51, art. 4).

Gnome, of which *epikeia* is the act, is a special virtue, one of the potential parts of the virtue of prudence. As such, then, it performs a special work, which is to lead man to judge well according to higher principles, whenever there is need to depart from the letter of the lower laws, but not thereby from the presumed mind of the lawmaker.

There is another special virtue which is also a potential part of the virtue of prudence, called by the Greek name *synesis.* Its meaning is " searching or clear-sighted judgment ". It deals with the right application of the letter of laws, and after looking to all circumstances helps us rightly to apply the law in a particular instance. It might be named briefly the virtue of the good application of laws.

Now these two virtues, *gnome* and *synesis,* are both aids to the virtue of prudence, to which they are annexed as potential parts. As prudence is the virtue which directs us to make judgments of conscience according to right reason, that is, according to *the more reasonable,* or that which conforms to Christian prudence, it will be chiefly these two virtues that we must rely upon when there is question of the correct or proper application of laws in particular instances.

To live in accordance with these two virtues is to pursue the spirit of the law as well as the letter. Now the spirit of the law, or *the more reasonable,* is the only sufficient guide for man in all moral acts.

Man is then truly freed of the chains of the letter of the law. He lives as one freed by the Spirit of Wisdom of the Eternal Law—the law which sets men free, " in virtue of the freedom wherewith Christ has made us free." (*Gal.* 4:31).

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DISTRIBUTION OF HOLY COMMUNION IMMEDIATELY AFTER MIDNIGHT.

Qu. Is it lawful to distribute Holy Communion shortly after midnight, following a Holy Hour which is kept from eleven o'clock to midnight, closing with private benediction?

Resp. The normal time during which it is permitted to give the Holy Eucharist corresponds to the normal time for the celebration of Mass (c. 867, No. 4), that is, from one hour before the *aurora* until one hour after midday (c. 821). Any reasonable cause, even though slight, is enough to justify giving Holy Communion outside the prescribed time. This cause may come from the part of the priest or from the part of the communicant; physical or moral impossibility, a contemplated journey, greater convenience, etc.; the farther removed the Communion is from the normal time, the more important should be the excuse, v. g., if it is a question of giving Communion in the evening, or during the course of the night. (*The Eucharist, Law and Practice.* Durieux-Dolphin, No. 338.)

This is a rather liberal opinion, and Father Prummer, a theologian of note, takes a different attitude. He allows, that with good reason, Holy Communion may be distributed outside Mass, and even during the hours of the day when Mass is prohibited, yet he clearly states that by the common law it is unlawful to distribute Communion during the night, except on the Feast of the Nativity. (*Manuale Theologiae Moralis,* vol. III, No. 221, B.) Cappello, however, holds the first opinion in this answer. In fact, it seems that Father Durieux made a literal translation of the opinion of Cappello (*De Sacramentis,* vol. I, No. 437). Since the doctors themselves disagree, with whom are we to agree? One point is clear. There should be a good reason. Why have a Holy Hour from 11.00 to 12.00? Why distribute Communion at such services? After all is said, Holy Communion still remains the banquet portion of the Sacrifice of the Mass. The safe course is to keep it there. It is not a part of a Holy Hour or of Benediction.

Ecclesiastical Library Table

RECENT THEOLOGY.

An encouraging note is struck by Mr. Stanley B. James, writing under the heading " Theological Revival " in the *Clergy Review* for December, 1942. Mr. James, referring in particular to England, believes that there is a widespread renewal of interest in theological problems. Dr. Joad, popular British broadcaster, has recently scored " the churches " for their failure to give proper support to this tendency. In the *New Statesman and Nation* he writes: " For thirty years or more the churches have been growing broader, looser and less exclusive. The tendency has been to throw down barriers, to blur the hard and fast lines of dogma, above all to soft-pedal the supernatural implications, the other-worldly affirmations of Christianity . . . If religion is ever again to matter, it must reverse the engines and become hard, dogmatic and exacting ".

The reasons for this theological revival are discussed by Mr. James. The first, he believes, is to be found in the realization that the frightening moral landslide which has taken place, especially in regard to sex, is due to the repudiation of Christian doctrines. Thoughtful people are now asking themselves if there was wisdom in this repudiation. A second reason is found in the necessity of solving satisfactorily the problem of evil—a problem accentuated by the war. Men are becoming vividly conscious of their own helplessness to cope with the evils that surround them; they realize that they need assistance from some outside source. A satisfactory solution is found in Christianity, proclaiming man's defilement by original sin and his need of supernatural assistance—a need supplied by the Incarnation. Mr. James points out the appropriateness of the doctrines enunciated by St. Paul for the needs of our time. " The situation (today) is not altogether dissimilar to that which saw the birth of Christian theology. St. Paul thought and wrote, it may be remembered, under a heavy sense of the problem created by clashing racial claims. Beneath the external unity produced by

the Roman Empire there was, as between Jew and Gentile, an inner dissonance which, if ever a real unity was to exist, must be overcome. To this social problem his theology was intimately related, and this relation gave to his teaching a vital interest for his contemporaries which, reading his Epistles abstracted from the background of his age, we are apt to miss . . . The apathy with which our generation has regarded theological matters has been due in part to the fact that they seemed remote from our mundane affairs. Once it is realized that they have a close bearing upon the present social and political situation, a different attitude will be adopted."

Dr. Joad, just mentioned, was formerly an agnostic, but has now acknowledged his belief in a supreme Being, presenting his new attitude in *God and Evil* (London, Faber and Faber, 1942). While it is gratifying to note that one who exerts so great influence is now a believer, it is to be regretted that Dr. Joad has not made his way to Christianity. His first reason for rejecting Christ's divinity is his unwillingness to accept the doctrine of eternal punishment. Yet he shows that he has an incorrect understanding of the Catholic interpretation of this doctrine, when he says that Christians are compelled by their faith and the Athanasian creed to believe that great pre-Christians, such as Plato, are necessarily condemned to hell.

In *The Month* for March-April, 1943, Father B. Leeming, S.J., writes on " The Virgin Birth of Christ ". The article is a commentary on a recent work entitled *The Virgin Birth in History and in Faith* (London, Faber and Faber, 1943) by Dr. Douglas Edwards, an Anglican clergyman. Dr. Edwards has given a clear and convincing presentation of the arguments for the historical truth of the miraculous manner in which our Lord came into the world. However, as Father Leeming points out, his terminology is inaccurate. What he means by " virgin birth " is really the virginal conception of Christ. In Catholic theological language, the virginal birth of our Saviour was His egress from the womb of Mary without violating her physical integrity, whereas the virginal conception was the miracle whereby He came into existence as a man through the power of the Holy Ghost, without the co-operation of a male parent.

Like many other non-Catholics, Dr. Edwards regards the virginal conception of Christ as the very touchstone of Christianity.

They have the idea that the Incarnation of the Son of God could not have taken place in any other fashion. Father Leeming remarks on the unsoundness of this attitude. Our Saviour could have been created directly, without any human parent, like Adam; or He could have been conceived in a natural way, by the co-operation of a human father and mother, without any detriment to His divinity. Father Leeming points out that it is unwise to defend the miraculous conception of Christ so as to give the impression that it is an absolutely necessary element to a true Incarnation, and still more unwise to allow unbelievers to make it the central point of discussion. The proper method is to establish the divinity of Christ from His own deeds and words; then the fact that He should have been miraculously conceived and born will cause neither surprise nor objection.

Dr. Edwards attempts to answer the difficulty based on the silence of St. Paul and St. John on the miraculous conception of Christ by arguing that certain statements of both these apostles imply this miracle. Father Leeming does not admit the validity of this interpretation. At the same time he praises the work of Dr. Edwards as an admirable presentation of the sublime Christian doctrine which it defends.

"Our Lady's part in the Redemption according to Seventeenth-Century Writers" by the Rev. J. B. Carol, O.F.M., in *Franciscan Studies,* 1943 I, summarizes the teachings of the theologians who discussed Mary's co-operation in man's salvation at a time when there was a great output of literature on this subject. The seventeenth century did indeed produce much that was lacking in sobriety and moderation in the field of Mariology; but there was also during that period a patent evolution of ideas regarding the co-operation of Our Lady in the redemption of mankind. Father Carol has assembled quotations to prove that at that time there was a considerable number of representative Catholic writers, particularly of the Franciscan and Jesuit schools, who attributed to Mary a true and direct concurrence in the objective work of the redemption, the actual meriting of man's salvation. At the same time these writers are emphatic in declaring that Mary's contribution was after the manner of merit *de congruo,* not *de condigno.*

A fine series of papers on the theology of the Mass has appeared in recent months in the *Irish Ecclesiastical Record.* The first

two are by the Rev. William Moran, D.D., the other two by the Rev. Patrick Lennon, D.D. Both writers favor the views expressed by Father de la Taille, S.J., in *Mysterium Fidei.* In the November issue, Dr. Moran discusses the question as to who is the formal offerer of the Mass. In explaining the Catholic doctrine that Christ is the *principal* offerer of every Mass, modern theologians generally assert that our Lord is the *immediate* priest of every Mass. Dr. Moran contends that Christ's priestly activity in every Mass is only remote, in as far as He commanded the renewal of His personal sacrifice of Calvary and communicated a share of His priestly power to those who offer, whereas the formal offerer of each Mass is the Church, which presents the divine Victim to God by the ministry of her priest. This view, Dr. Moran claims, was the unanimous teaching of theological writers up to the time of the Council of Trent, and when the Council stated that " the same One now offers by the ministry of priests who then offered Himself on the cross ", the meaning was that Christ offered Himself by His own personal act on the cross, but offers Himself only through the act of His subordinate priests in the Mass. " It is true ", Dr. Moran continues, " Trent did not expressly state that Christ offers *only* by the ministry of His priests. Such a statement was unnecessary, as no one had so far maintained that Christ offers in any other way. It was only afterwards that theologians began to put forward the view that Christ offers by His own personal act as well ".

The concept of a personal activity of Christ in each new Mass was introduced by post-Tridentine theologians for the purpose of refuting the Protestant objection that since the value of a sacrifice depends on the dispositions of the offerers, it is very uncertain whether a particular Mass has any efficacy, since we have no assurance of the dispositions of those who offer it. Of course, the answer in harmony with pre-Tridentine ideas would have been that the Church, the formal offerer, is guaranteed by Christ to be always holy and acceptable to God. But some of the theologians, in an attempt to meet the difficulty, adopted the view that the all-holy Christ is the immediate and formal offerer of every Mass, so that every Mass is pleasing to the Almighty, irrespective of the dispositions of the priest and of the Church. This view is indeed now quite commonly proposed by theologians as the more probable; but a revival of the older view has been

brought about by Father de la Taille. Dr. Moran hopes that compilers of text-books will give more consideration to this opinion, supported as it by the more ancient tradition.

In the December issue of the *Irish Ecclesiastical Record* Dr. Moran discusses the place of the Mass in the scheme of man's salvation, drawing his conclusions from the principle defended in the previous article. Those who regard Christ as the immediate offerer of each Mass logically conclude that each Mass possesses in itself infinite value, since both the Victim and the one making the formal offering is the infinite Christ. However, according to the view favored by Dr. Moran, the value of the Mass is to be computed from two factors—the infinite worth of the Victim and the imperfect value of the offerer. He draws a comparison with the reception of a sacrament. Just as there is a proportion between the dispositions of the person receiving the sacrament and the efficacy of the sacrament to confer grace, so there is a proportion between the dispositions of the immediate offerer of the Mass and the sacrificially valuable element of the divine Victime. " Just as the recipient of a sacrament would need to have perfect dispositions in order to take full advantage of the *ex opere operato* efficacy of the sacrament, and receive all the graces it was capable of conferring, so the offerers of the Mass would need to have perfect sacrificial dispositions in order to take full advantage of the objective value of the Victim which they offer at Mass. But such perfection of dispositions is never actually realized, and consequently the value of the Mass and the fruit actually derived from it are always finite ".

In speaking of the dispositions of the offerer, Dr. Moran is referring primarily to the measure of grace in the Church militant, and secondarily to the dispositions of the priest and the congregation at the Mass. The Church is always holy, but never so holy as it might be; consequently the Mass is always pleasing to God, yet not so pleasing as it might be. Dr. Moran points out that according to this interpretation, the more holy a priest is, the more fruitful is his Mass, not only because of the greater merit *ex opere operantis,* but also through an increase of efficacy *ex opere operato.*

The articles by Dr. Lennon in the March and April numbers of the *Irish Ecclesiastical Record* are in harmony with Dr. Moran's principles and conclusions, but are somewhat different

in their manner of presenting them. In the former article, entitled " Is the Mass of Infinite Value?", Dr. Lennon makes the general statement that if the Holy Sacrifice possesses infinite value it must derive this value either from the offerer, from a positive decree of Christ or from the Gift that is offered. He then argues that from none of these three is infinite value given to the Mass. Like Dr. Moran, Dr. Lennon asserts that the formal offerer of the Mass is the Church, and from this standpoint its value is necessarily limited. Nevertheless, the value of the offering is not measured merely by the dispositions of the Church; the value of the Gift, the immolated Victim of Calvary, is also to be considered. " The value of the Mass is therefore proportionate to the good dispositions of the formal offerer, but it is never merely the strict equivalent of these dispositions. It is unique but finite; unique because of the objective acceptability of the Victim which is formally and materially the same as the Victim of the cross; finite because of the limited and imperfect dispositions of the Church which appropriates and presents that Victim as her own ".

In the April issue, under the heading " The Influence of the Priest and of the Congregation on the Value of the Mass ", Dr. Lennon argues that it can quite reasonably be held that the good dispositions of the priest increase the value of the Holy Sacrifice not only *ex opere operantis* but also *ex opere operato.* Consistently with the view that the formal and immediate offerer of the Mass is the Church, Dr. Lennon asserts: " The Church, not being a physical person, cannot manifest her charity *per seipsam;* her charity must be manifested, her prayers must be offered *per ministrum determinatum.* The higher the dispositions of this representative and the more fervent his devotion, the more perfectly will the charity of the Church be brought to God's notice and consequently the more efficacious will be the Church's prayer ". In a similar fashion Dr. Lennon argues that the better are the dispositions of the congregation actually present at the Mass, offering the Holy Sacrifice through the priest, the more abundant will be the effects of the Mass. From this he explains the fact that the measure of the fruits given to those who assist at a Mass is not diminished for each individual because of the larger number of those present. " The value of the Mass increases with the number and devotion of the faithful who co-operate in the offer-

ing. This increase of value means a corresponding increase in the amount of fruit available for distribution, and consequently no one is deprived of any fruit which he would have received had there been fewer present at the Mass ".

The Rev. P. J. Dalton, S.J., presents in the *Australasian Catholic Record*, 1942, IV, an interesting historical study of the decree passed by the Council of Trent regarding the sacrificial character of the Last Supper and its relation to the sacrifice of the cross. (Denz., 938 seq.). The article is entitled " Fr. de la Taille and the Council of Trent ", and is an exposition of the arguments favoring Fr. de la Taille's view that the Last Supper and the Cross formed one numerical sacrifice, the formal offering of which took place in the supper chamber. Fr. Dalton relates that a considerable number of the Fathers of Trent held that the Supper and the Cross were only one sacrifice, so that their approval of the decree in its present form would seem to indicate that Father de la Taille's teaching on this matter is not opposed to the words of Trent—a charge that has been made by a number of recent theological writers.

Two contributions to patristic theology appear in the *Irish Ecclesiastical Record* for May. The Rev. John Morson, O.Cist., discussing the doctrine of the Holy Eucharist in the writings of St. Justin, points out that both the doctrine of the Real Presence and the sacrificial character of the Mass are clearly proposed by the second-century bishop and martyr. Father Morson analyzes in detail a clause on the Holy Eucharist—interjected into a passage of the *Apology*—the clause describing the Holy Eucharist as " nutritive of our blood and flesh ". The Lutherans claimed a proof for consubstantiation in these words, but Fr. Morson contends that the clause refers, not to the body and blood of Christ, the *terminus ad quem* of the eucharistic conversion, but to the bread and wine, the *terminus a quo*. In other words, the Saint merely stated that bread and wine, elements nutritive of our blood and flesh, by the words of consecration become the flesh and blood of our Saviour.

In the same issue the Rev. Philip Prime, S.J., gives an account of the life and activities of St. Hippolytus, and describes in detail the eucharistic liturgy found in the documents known as the *Egyptian Church Orders* and the *Apostolic Constitutions*, the date and authorship of which were for a long time uncertain, but

which are now held to be parts or modifications of a work written by Hippolytus. Interesting also is the allusion, found in these writings of the early third century, to the reception of Holy Communion at home.

Of timely interest is an article on "Russian Religious Thought" by Serge Bolshakoff in *The Month* for January-February, 1943. The writer presents a summary of the religious ideas defended and developed by the representative philosophers and theologians since Christianity came to Russia in the ninth century. He concludes: "Russian religious thought was attracted always by concrete problems—how to live rightly, and how to attain salvation. The abstract problems of the West interested it but very little. It was also concerned with Russian society and collectivism. Individualism, so pronounced in the West, has never been as marked a feature of the Russian character".

Father Michael Quinlan, S.J., contributes to the *Irish Ecclesiastical Record* for January, 1943, another article in his series on the history of devotion to the Sacred Heart. This paper is concerned with allusions to the devotion found in the writings of sixteenth and seventeenth century Jesuits. It must be remembered that these references date from the time preceding the revelations granted to St. Margaret Mary Alacoque. They are so clear and explicit in their presentation of the theological basis of the devotion that we may reasonably infer that even if our Lord had not miraculously urged the cult of His Sacred Heart, the Church would have come to the appreciation of this devotion in the course of time by the normal process of investigation into the truths of faith. Thus, Suarez, writing three-quarters of a century before the revelations at Paray-le-Monial stated that the wound of our Saviour's side was opened in order that His Heart might be revealed to mankind and that we might enter into that Heart to find rest for our souls (*Opera*, Vol. 19, Disp. 41, s. 1, n. 3). Father Quinlan concludes that devotion to the Sacred Heart was known to some of the Jesuit writers of that period, not indeed in its fulness such as was afterwards revealed to St. Margaret Mary, but in a measure that prepared the way for the greater knowledge, practice and propagation of the devotion which followed the revelations.

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Book Reviews

OUTLINE HISTORY OF THE CHURCH BY CENTURIES. By Joseph McSorley, C.S.P. Foreword by Most Rev. John B. Peterson, D.D., Ph.D. B. Herder Book Co., St. Louis. 1943. Pp. xxix + 1084.

This admirable and important piece of work will be particularly appreciated by teachers in seminaries and colleges who have long been searching for a satisfactory general Church history textbook. For most purposes the competent teacher will find the arrangement very practical, although there are some drawbacks.

The twenty chapters are grouped under four perods: The Old Empire and the New Faith (to 500 A. D.); The Organizing of Christendom (500-1000 A. D.); Ascent and Descent (1000-1500 A. D.); Disrupted Christendom (1500-1942 A. D.) A general view is given in each chapter, after which the political background and the Church history of that period are outlined. While the volume is an excellent reference book, Father McSorley has kept the student particularly in mind. The arrangement of material and use of various type faces help the memory and make for easier reading. There are thirty-seven maps (five in color), a fair index, some 1300 footnotes, and a selected bibliography of 25 pages. The student will find it a comprehensive and well balanced outline.

Father McSorley has not courted popularity by emphasizing the foibles, failings and imperfections of churchmen. On the other hand, he has not glossed over personal weaknesses of pontiffs and prelates that were reflected in history, nor tried to deny their existence or baneful effect. The outline is necessarily concerned with highlights and striking events, but every effort has been made to present the material honestly and with historical accuracy.

An unusual feature is the notice accorded American and Irish Catholic achievement. Attention is called to the widespread influence of Irish scholars and missionaries on medieval Europe, and a rather short but competent outline of the Church's progress in the Western Hemisphere is given. One is surprised by the amount of information compressed in the pages devoted to the Church in the United States, but the treatment is spotty. Father McSorley seems to have dealt a bit

carelessly with minor figures and events; some have been included that could readily have been omitted, while some have been omitted which certainly should have received notice. Father McSorley, however, is to be commended for his courage in including recent events and personages where sufficient time has not elapsed to permit safe evaluation.

Obviously this *Outline* is the result of extensive and analytic reading. It is easy to agree with Bishop Peterson when he writes in his Foreword, "The timely and scholarly efforts of Father McSorley thus merit a welcome in our schools and among those who wish to solve the baffling problems of today in the light which the past casts upon the future."

THE PHILOSOPHY OF MARSILIO FICINO. By Paul Oskar Kristeller. Translated by Virginia Conant. Columbia University Press, New York City. 1943. Pp. xv + 440.

As an original thinker as well as translator of Plato and Plotinus, Ficino wielded a powerful influence on Renaissance and later thought. Founder and leader of the Platonic Academy of Florence, he formed a philosophical system to express the new ideas of the humanistic movement. Professor Kristeller points out that Ficino did for Plato and Plotinus what other humanists did for the ancient Greek orators, poets and historians, but stresses the Christian aspects of the Florentine's philosophy.

Professor Kristeller is complete and methodical in his exposition of Ficino's Platonism. His treatment of the medieval background, however, is not too thorough. He does state that a strong and definite element of medieval Aristotelianism is found in Ficino; that he quotes Aristotle and the Arabic Aristotelians with respect; that he never launched a general attack against scholasticism as the humanists were fond of doing; that some of his earliest works are Aristotelian and scholastic in form and content, but his analyses of the medieval background lack the keenness and precision that mark the influence of Plato studies.

The book is a fine example of scholarship that is bound to stimulate discussion in the learned reviews. It is possibly a bit too scientific for the average priest, but those having a special interest in medieval history, the classics, and of course philosophy, will find many an interesting paragraph. Professor Kristeller and Dr. Conant have made an excellent contribution to American scholarship.

THE CHURCH IN THE SOUTH AMERICAN REPUBLICS. By Edwin Ryan, D.D. The Newman Book Shop, Westminster, Md. 1943. Pp. xiii + 119.

Although this is a reprint of a work originally published ten years ago, its reappearance is particularly appropriate in view of the controversy over the persisting stubborn mistake of the United States Government in making materialistic Protestant overtures to the governments of South American countries.

Dr. Ryan's background is particularly complete. He goes even beyond the arrival of the Spaniards in South America almost to the formation of their nation, shows briefly but adequately for his purpose its development along religious lines, and then pictures the effects of the transplanting of such an Old World growth in a new land. He follows a similar procedure in describing the effect of Portuguese Catholicism in Brazil.

Answers are found in this book to today's charge that South American countries are backward because of long existing corruption, neglect and abuse within the Catholic Church. The interrelation of Church and State is fairly described, and the encroachments of the latter are decried but not condemned as being wholly without benefit. The appendices summarizing the connections between the Church and the various South American governments are particularly valuable.

Dr. Ryan's book, because of its topic and engaging manner of presentation, is another example of the excellent reprinting work being done by the Newman Press.

Book Notes

An excellent addition to the School of Canon Law Studies is Rev. Andrew L. Slafkosky's *The Canonical Episcopal Visitation of the Diocese.* The historical synopsis is divided into periods in which the purpose of the visitation, the obligation of the bishop, the objects visited, the manner of proceeding and the problems of procuration are discussed. The canonical commentary, in which most priests are mainly interested, is very well done. The method follows the historical study. Chapters are: The Purpose of the Visitation; the Obligation to Perform the Visitation (Use of a substitute and co-visitors, and provision in case of neglect); the Object of the Visitation (persons, places, things: e. g., clergy, religious, laity, churches, cemeteries, seminaries, schools, the altars, baptistry, statues, parochial archives, etc.) the Procedure in Visitation (the investigation, the application of corrective measures, the effect of precepts and decrees); Procuration.

His particular conclusions are: In small dioceses the bishop is obliged to make an annual visitation of the entire diocese; the bishop is not prevented from making the visitation during Lent and Advent; a substitute visitor may not be used all the time for the obligation is

a personal one; the bishop has no right to inspect a priest's register of Mass stipends; private domestic oratories are subject to visitation; since the visitation is not subject to extinctive prescription neither is procuration; the contention that in this country the procuration is paid from the cathedraticum is not substantiated by proof.

Dr. Slafkosky's study and research provides pastors with a volume that they will find helpful and instructive. During the past two years only a few of the Canon Law School Studies have been received, but all have maintained the high standard of excellence set by the competent faculty that has made the School internationally famous. (Catholic University of America Press, Washington. Pp. x + 189.)

The first annual extraordinary number of *The Jurist* has appeared under the title *Seminar*. This publication opens a series of studies in ancient and medieval legal history, and is the first of its kind in the Americas. The volume contains six articles: Cause of Action, English and Roman by Buckland; Correality in Roman Law by Thayer; Some Traits of Monetary Inflation in Antiquity and the Middle Ages by Segrè; Real Securities in Roman Law by Rabel; Nationalism and Race in Medieval Law by Kisch, and Roman Law and the Polish Jurists by Gsovski.

The Managing Editor, Father Jerome D. Hannan, and the other members of the faculty of the Canon Law School of Catholic University are to be commended and congratulated. It required real courage to launch two such specialized publications as *The Jurist* and *Seminar*. They merit the support of every American priest. The annual subscription of *The Jurist* is $3.00; *Seminar*, $1.00. Address: The Jurist, Catholic University, Washington 17, D. C.

Once more American priests have reason to be grateful to The Newman Bookshop, Westminster, Maryland, for making available a Catholic classic. The latest volume to be added to their list is *The Dialogue of The Seraphic Virgin Catherine of Siena*, translated from the Italian and with an introduction by Algar Thorold. This translation appeared in 1906 and had almost disappeared from even second-hand book stores. The translation is so well known to priests by reputation, at least, that it is only necessary to mention that it is once more obtainable. (Pp. v + 344. 1943. Price, $2.75.)

J. Fischer & Bro. have reproduced the original manuscript by an offset method of Dom P. Benoit's *Noël Basque* for the organ. After the Introduction-Prelude eight variations are given. Directions for registration appear, of course, in the original French, but an editorial page gives a complete translation. This is a beautiful piece that organists will find only moderately difficult. (New York. Pp. 15. Price, $1.00.)

Laudate Dominum, for soprano, tenor, bass and organ, by Martin G. Dumler is also published by Fischer & Bro. It is a motet that choir directors will find worth investigating. (Pp. 7. Price, 15c.)

Brebeuf and His Brethren by E. J. Pratt has just been called to our attention. It is a dramatization in blank verse of the history of the Jesuit martyrs in the Huron country. Mr. Pratt, a non-Catholic, writes sympathetically and with a reverence and insight that is truly Catholic. It is an excellent example of narrative poetry that will hold the interest and delight the imagination. This volume merited for Mr. Pratt the Governor-General's (Canada) Award for Poetry. (Basilian Press, Detroit, Mich. 1942. First American Edition. Pp. 66. Price, $1.25.)

The Rev. Dr. Julius Grigassy published, last year, an edition of *Epistles and Gospels* based on editions promulgated by various Greek Catholic Ordinariates. He has now prepared *Svjaty Otpravy Za Usopsich—Holy Services for the Dead in the Catholic Church of the Old-Slavonic Rite* which will be a welcome addition to the library of those interested in the Eastern Rites, although Dr. Grigassy prepared the pamphlet for the Ruthenian Catholic laity. The text is in Old Slavonic and English on facing pages, and gives the entire ceremony for infants and adults, including services at home, the church and the grave. (Published by the author at 431 George St., Braddock, Pa. Pp. v + 152.)

Books Received

Outline History of the Church By Centuries. By Reverend Joseph McSorley. With a Foreword by Most Reverend John B. Peterson, Ph.D. B. Herder Book Co., of St. Louis. 1943. Pp. xxix + 1094. Price, $7.50.

The Historic Mission of Jesus. By Cecil J. Cadoux. Harper & Brothers, New York City. 1943. Pp. xxiv + 376. Price, $3.00.

Catholic Morality. Fundamentals and Summary. By His Eminence Massimo Card. Massimi. Translated by Reverend Joseph I. Schade, S.T.L., K.H.S. St. Anthony Guild Press, Paterson, N. J. 1943. Pp. xii + 250. Price, $2.50.

A Notebook of Symbols. By Rev. T. L. Flynn. Catholic Library Association, Birmingham, Ala. 1943. Pp. 20. Price, 15c. Illustrated.

What Is Man? By Rev. Rudolf Harvey, O.F.M. St. Anthony Guild, Paterson, N. J. 1943. Pp. 19. Price, 5c.

The Mass Presented to Non-Catholics. By Rev. John P. McGuire. Bruce Publishing Co., Milwaukee. 1943. Pp. 80. Price, $1.00.

The One God. By Rev. Reginald Garrigou-Lagrange, O.P. Translated by Dom Bede Rose. B. Herder Book Co., St. Louis, Mo. 1943. Pp. viii+736. Price, $6.00.

Holy Services for the Dead—Svjaty Otpravy Za Usopsich. Compiled and edited by Rev. Julius Grigassy, D.D. Privately printed by the Editor, 431 George St., Braddock, Pa. 1943. Pp. 152.

The Dialogue of St. Catherine of Siena. Translated and edited by Algar Thorold. The Newman Bookshop, Westminster, Md. 1943. Pp. 344. Price, $2.75.

The Canonical Episcopal Visitation of the Diocese. By Rev. Andrew L. Slafkosky, J.C.D. Catholic University School of Canon Law, Washington. 1941. Pp. xi + 189.

Brebeuf and His Brethen. By E. J. Pratt. The Basilian Press, Detroit, Mich. 1942. Pp. 66. Price, $1.25.

Professional Secrecy In the Light of Moral Principles. By Rev. Robert E. Regan, O.S.A., S.T.D. Augustinian Press, Washington, D. C. 1943. Pp. xv + 223.

Noel Basque. Introduction & 8 Variations pour Grand Orgue. By Dom P. Benoit. J. Fischer & Bro., New York City. 1943. Pp. 15. Price, $1.00.

Laudate Dominum. By Martin G. Dumler. J. Fischer & Bro., New York. Pp. 7. Price, 15c.

Society of Saint Joseph of the Sacred Heart 1893-1943. The Josephite Press, Baltimore, Md. 1943. Pp. 32. Illustrated.

Our Good Neighbor Hurdle. By John W. White. The Bruce Publishing Co., Milwaukee. 1943. Pp. xiii + 209. Price, $2.50.

The Social Message of Jesus. By Igino Giordani. Translated by Alba I. Zizzamia, D.Litt. St. Anthony Guild Press, Paterson, N. J. 1943. Pp. xi + 406. Price, $4.00.

The Crisis In Christendom. By Monsignor Fulton Sheen. Our Sunday Visitor Press, Huntington, Ind. 1943. Pp. 104. Price, 30c.

Pamphlets By Richard Ginder. *Life Begins at Baptism.* Pp. 20. *The Christian Nobility.* Pp. 20. Price 5c each. St. Anthony Guild, Paterson, N. J.